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OUTLOOK
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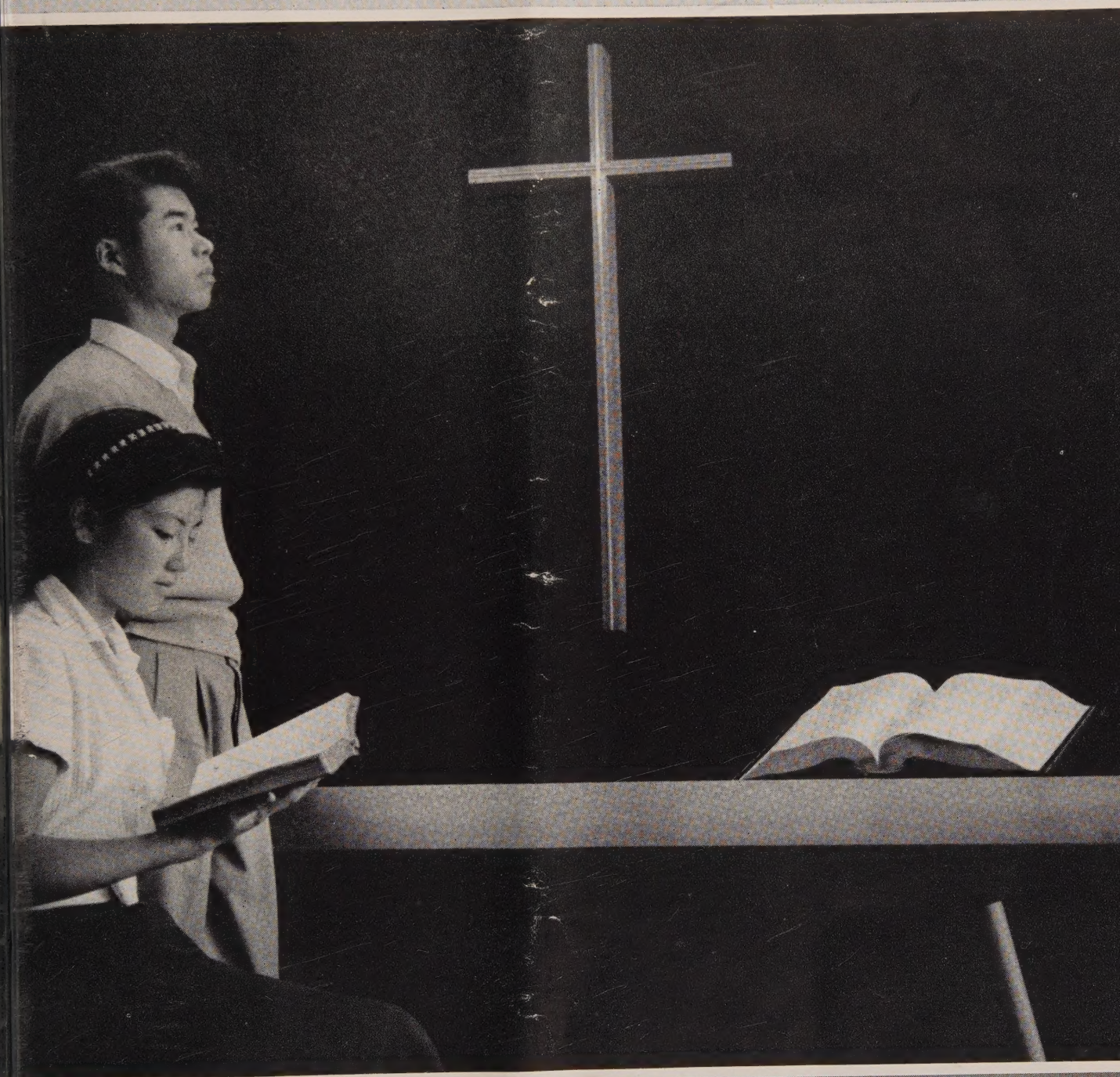

100 YEARS OF CHRISTIANITY IN JAPAN

BY CHARLES IGLEHART

Vol. IX, No. 5, May, 1959

National Council **OUTLOOK**

Journal of Interdenominational Cooperation

The Cover: In the Church House and Student Center at the International Christian University near Tokyo two students use the room set apart for meditation and prayer.

One of the newer buildings on the university campus, the Church House is named in honor of the late Ralph E. Diffendorfer, Methodist missionary leader, who more than any other one person in America was responsible for the conception and development of ICU. The building has offices for religious work directors, meeting rooms for student associations and clubs, a lounge, bookstore, post office, barber shop and snack bar. A modern auditorium seats 522. The prayer room can be used for small worship services, meetings and seminars.

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United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

LOOKING BACK 100 YEARS

CHARLES IGLEHART

This description of the first tenuous efforts of Protestant missionaries to bring the Christian message to Japan is published in honor of the Japanese Centennial Year of Protestantism. It is taken from, A Century of Protestant Christianity in Japan, by Dr. Charles Iglehart, a missionary of The Methodist Church, who served there for 35 years. He is professor emeritus of missions at Union Theological Seminary, New York. Written at the request of the Japanese churches, the book is being brought out in the fall by Charles Tuttle, publishers.

JAPAN is now rounding out one hundred years since it was swept into the modern world revolution. So is Protestant Christianity in Japan. Even a cursory view of the intervening years drives home the conviction that during this past century, Japan has presented the world with an example fraught with immense significance to every nation today.

In her meteoric sweep from yesterday toward tomorrow, she has traveled a spiral orbit of change on which every nation of our generation is now, or soon will be, moving.

Until 1853, Japan had rested secure in two centuries of determined seclusion. Then, in July, Commodore Matthew Calbraith Perry appeared at the head of an American naval force and anchored off Uraga in Tokyo Bay. He insisted on presenting to the responsible authorities a firm request for trade relations between his country and Japan.

Before the shock had fully registered, he withdrew to the Loo Choo Islands for the winter, returning for his answer in February 1854. The blow struck Japan like a tidal wave and soon the dikes of seclusion were down and the nation was launched on the unruly waters of modern life. It found the new course with such swiftness and precision as to excite the wonder of the world.

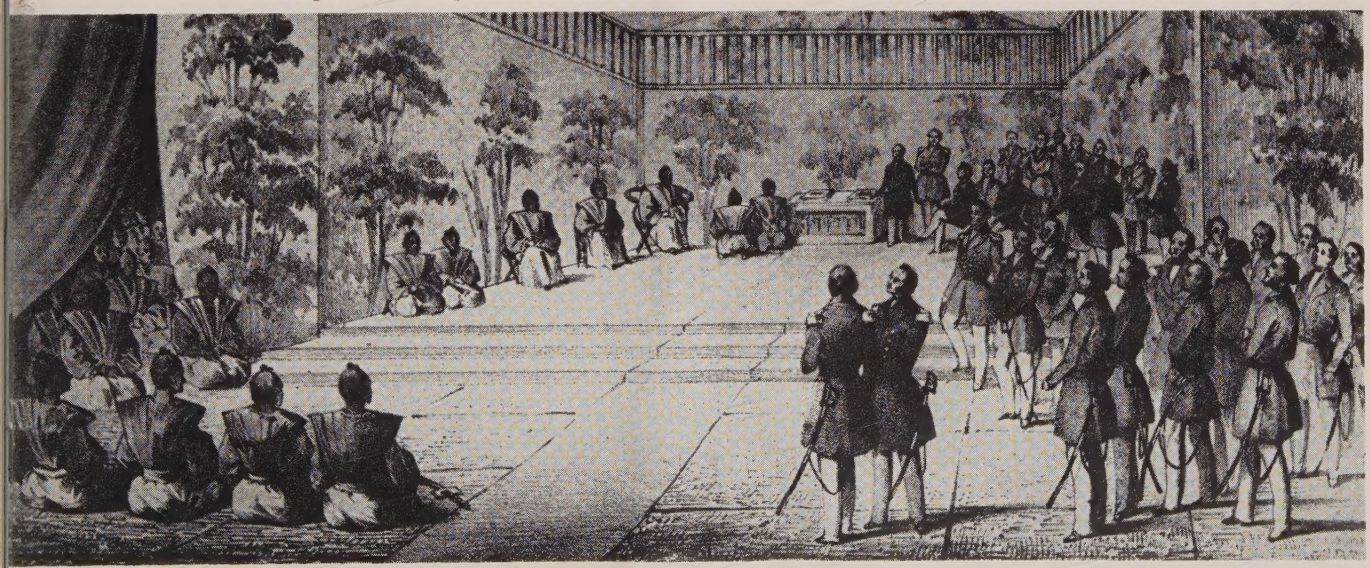
During the months of Perry's absence, the slogan, "Expel the Barbarians," was on everyone's lips. It answered the general demand that the wave of expansion from Europe should not be allowed to wash onto the shores of Japan. What was not known was that the "black ships" had come from a nation which, like Japan, was just coming into modern life, and was also determined to keep aloof from the European power struggle in the early stages of developing an ocean trade.

Following reluctant acceptance of Perry's proposals, a treaty between the two countries was made which provided for humane treatment of shipwrecked seamen, fueling privileges and the opening of intercourse with the West. It also provided for a representative of the American government to be in residence.

Townsend Harris came first as a consular agent and later became the first American Minister to Japan. By his integrity, his patient perseverance and his Yankee wisdom, he obtained in 1858 the official signature to Japan's first treaty of navigation and commerce.

In the meantime, a Christian concern for sending a mission to Japan was mounting after various sporadic attempts has been made to get through the closed gates. Missionaries from China in 1837 attempted a friendly expedition in the ship *Morrison* but were not permitted to land. In 1845, the Loo Choo

A United States naval expedition to Japan 1852-54 delivers a letter from President Millard Fillmore at Uraga, Yeddo Bay.



Photograph from Three Lions, New York

naval mission placed a missionary in residence but his efforts met with failure.

However, Japanese visitors on board the American ships in the harbor had an opportunity to see Protestantism in action when, in 1854, the Sabbath was observed and a worship service was held on deck. The Navy band led the singing of "All people who on earth do dwell," to the astonishment of the crowds on shore.

Knowing the explosive possibilities of Japanese hatred of the Christian religion, Perry was very circumspect and, apart from a burial service at sea, the naval expedition came and went without any further reference to religion.

With the arrival of Townsend Harris, the stage was set for a Protestant beginning. Personally he was a Christian gentleman of great conviction. He maintained his own Episcopal service regularly with his one interpreter as the congregation. He managed with great skill to obtain permission not only for the residence of foreigners in assigned settlements but also for the unrestricted practice of their own faith and the erection of suitable buildings for it.

Further, he gained the explicit permission for them to bring into the country and to sell anything they pleased, with the exception of firearms and opium. There was no embargo on books. These provisions thus opened a direct path for the first period of missionary life in Japan.

Although the Japanese government was still opposed to any contacts with the West, there were many eager spirits, mostly among the young Samurai fighters, who welcomed it and took great pains to get acquainted. They came aboard the ships, asked to be shown books and patiently received their first lessons in English, the commander of the ship himself sometimes doing the teaching. Some of these classes continued for weeks at a time, and sometimes the Bible was used as a textbook. In one instance, the Governor of Nagasaki sent a group of young officials on board to request instruction in English.

The prelude to the sending of the first Protestant missionaries took place there in 1858. Treaties had been agreed to, ratification was quite sure and the laws were to go into effect the next year.

The ship *Powhatan* was entertaining Japanese officials. In the company were the ship's chaplain, Mr. Wood, the chaplain of the United States Consulate, and Dr. Williams, a China missionary who had come to Japan on the *Morrison* twenty years before. He had never lost his interest in Japan and had learned enough of the language to serve as chief interpreter for Perry on his expedition. Now he was back in Nagasaki, keen as ever to start Christian work.

When the dinner party was over, the three Americans had a conference. Each had the same impression. The time was ripe for recruiting Protestant missionaries for Japan. They agreed to send an urgent appeal to the missionary boards of the Episcopal, Presbyterian and Dutch Reformed churches in America and, in a matter of months, six men of particular fitness were preparing for the journey.

Three years before, the Episcopal Church had sent two promising missionaries to China. The Rev. John Liggins was a man of keen insight, as his letters home during the few months he was in Japan show. Unfortunately he was in poor health and soon had to return to America, where all his life he promoted the cause of Christianity in Japan.

The other Episcopalian was Channing M. Williams. Kindly, gentle, evangelistic, he gave to Japan a long lifetime of devoted service. He became the first bishop of the Episcopal Church in Japan, established its first Protestant school and helped lay the foundations of the Japanese church.

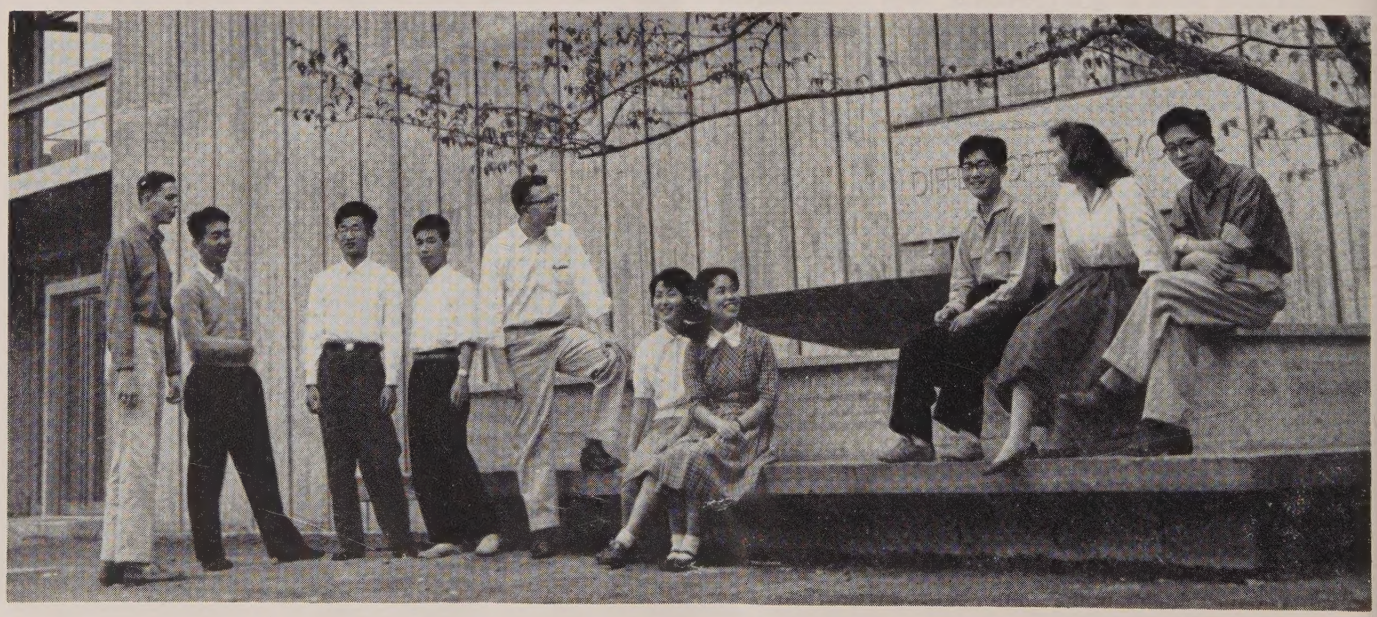
He, too, revealed deep insights in his early correspondence. In the midst of hostility and rejection from high and low, he prophesied that there was a middle class emerging; that they would be of an open mind toward Christianity and that they would come to be the backbone of the Christian movement. All of these things have come to pass.

The Dutch Reformed Church found three recruits and their families. Dr. D. B. Simmons, after a year of missionary service in Kanagawa, went into general medical practice.

Samuel R. Brown, a former China missionary, was a pastor of a church and headmaster of a school in Connecticut. An exceptionally able teacher, he had already reached the age of 49, but he left his work and joined the Japan mission. His peculiar capacity to attract and inspire young men is still legend in Japanese Christianity, and he is viewed as the greatest of the early Christian schoolmen.

The most brilliant and conspicuous man selected for Japan by the Dutch Church was Guido F. Verbeck. Born in Holland, he was just finishing his work

Students from various nations gather at the fountain in front of the Diffendorfer Memorial Building on the ICU campus.



Auburn Seminary and about to be arried. He was the only really young an among the six. His unusual gifts ways called him to places of responsiility, to planning and counseling not rdinarily given to foreign missionaries any land.

For years, with the consent of his oard, he was loaned to serve the Japnese government at its highest level as ounselor to the makers of national olicy. Then he quietly returned to rve the churches and schools within e mission. He had the stature of a ant.

The Presbyterian Board also called a teran, a former missionary in China, nd one who as a very successful phyian in a city of northern New York as well-rooted at home. James C. Hepurn at 45 closed out his practice and gain faced the Far East from which he ad had to retire because of broken ealth. He lived to be 92 and gave 33 f those years to Japan.

His versatility as a linguist, physician, ducator and church builder made him e most venerated of all the early misonaries.

One other person was in training. onathan Goble, a young Baptist, join- the Perry expedition as a Marine for e purpose of looking over the ground or Christian work. He returned with Japanese protegé, Sentaro ("Sam atch"), whom he put in school while e prepared himself for the ministry nd in 1860 they went back to Japan gether. Goble was a man of sincere ith and ingenuity, a natural pioneer ho in numerous posts and at various sks rendered good service. Sam Patch, owever, failed to give evidence of leadship and died before many years.

Against a background of Samurai atcks and the deaths of a British subject nd an American Consulate interpreter the hands of angry members of the

On behalf of the non-Japanese members of the Class of 1959, Mr. Tae Guk Kim, a Korean, delivers the response in flawless English at the third commencement exercises, on March 21, of the International Christian University near Tokyo. Mr. Kim was one of the most popular students at ICU, as well as one who made high grades in studies.

Japanese clans, these first missionaries continued their work in the places appointed for foreign residence. Their homes were always open for anyone who might brave the threshold. In several cases, in fact, Japanese who became Christians later told the missionary that they had come ostensibly for instruction in English but really with the intention of ridding their country of the "evil priest."

Conditions were not conducive to easy intercourse. Yet the primary concern fc the welfare of the Japanese people and the sincerity and kindness of the newcomers were evident and, in numerous instances, the beginnings of lasting friendships were made.

Thirteen years later, with a score of converts, the first church was founded in Yokohama. Today Protestants in Japan number nearly half a million church members, with many times more unknown disciples, and Protestantism exercises a wide influence throughout the nation.

Japan has much to teach the world and much to learn from her experience. The peaceful cooperation today of the Christians of Japan may play a formative role in leadership and the interfusion of life between Asia and the West. Mellowed by the experiences of a century, deepened in spirit by adversity, enriched by the reconciliations of the postwar years, and now quickened to new life by the challenge of a world newly born yet newly lost, the Christians of Japan are reaching out to their yokefellows in the other churches of the world for a new comradeship in the Gospel.

The Prexy and the Princess

The third Commencement Day exercises of the International Christian University in Mitaka-shi, near Tokyo, were held on March 21. At the ceremony, in the crowded campus church, baccalaureate degrees were conferred on 126 students, including seven candidates of the Graduate School of Education, who received the first master's degrees awarded by the institution.

Among the distinguished guests who participated in the activities of the day was H.I.H. Princess Chichibu, who is seen here with Dr. Hachiro Yuasa, president of the University. The princess is an honorary councilor of the institution, and the first member of the Imperial Family to become officially associated with a specifically Christian enterprise in Japan. She is an aunt of Prince Akihito and has attended practically every major function on the campus since ICU was founded in 1949.

On October 19 Princess Chichibu will be honored at a dinner given by the members of the "1959 Fall Air Tour" to Japan, sponsored by the Women's Planning Committee of the Japan International Christian University Foundation, in New York City.

ONE MINISTRY— *Seabury Consultation on the Training of Negro Ministers*

By GRAYDON E. MCCLELLAN

THE Seabury Consultation uncovered stark tragedy for the church in the matter of enlistment among Negro youth for the Christian ministry: very little is being done to enlist these youth."

So reads the summary report of the National Consultation on the Negro in the Christian Ministry sponsored by the Department of the Ministry of the National Council at Seabury House, Greenwich, Conn., March 6-8. Alarmingly low enlistment figures and many other related concerns were discussed by the 65 Negro and white churchmen from 19 denominations, gathered for a weekend at the Episcopal retreat house. Disturbed at the way the cause for fully trained ministerial leadership among the Negro people seems to be losing ground, the Department of the Ministry, aided by a grant from the Lilly Endowment, Inc., invited churchmen close to the situation to come as individual consultants to help the department evaluate existing studies, identify areas of special need, and formulate a call for help to be issued to the churches of the land.

The biggest news about the consultation was the fact that it happened. Though Negroes represent ten per cent of our national population and make up approximately 18 per cent of our Protestant church membership, this was the first conference across denominational lines on a national scale to be devoted to the problems (and opportunities) of the Negro in the Christian ministry. The Seabury meeting signified the church's taking to its heart the problems of a harassed segment of the church. At the very inception of the endeavor the issues sifted out for consideration were approached as the concerns of the *church* and not alone of the Negroes or of the "Negro churches." The department had been urged from several quarters to call a conference on "The Negro Ministry." Its response was to call one on "The Negro in the *Christian* Ministry." As Dean Allix James of the planning committee remarked, "There *is* no 'Negro ministry' — only the Christian ministry." This would be a consultation of churchmen dealing with certain leadership problems of the American churches which have been created by an unrighteous social system, and not by anything inherent in the church's ministry itself.

The nature of the consultation influenced the selection of consultants. Although 60 per cent of those invited were Negroes, with predominantly Negro denominations having the larger numbers, individuals from all the predominantly white denominations related to the Department of the Ministry or known to the department for their interest in the discussions (e. g., Southern Baptists) were invited. Thus one or two communions with little or no "Negro work" but with a burning conscience about the wholeness of their ministry were represented.

GROUP AT SEABURY HOUSE — left to right: Benjamin E. Mays, Morehouse College; Samuel W. Blizzard, Princeton Seminary; Methodist Bishop Matthew W. Clair, Jr.; Sherman L. Greene, Jr., African Methodist Episcopal Church, consultation chairman; Charles L. Taylor, American Association of Theological Schools; Lynn Leavenworth, American Baptist Convention, consultation reporter; Allix B. James, Virginia Union.

Enlistment

Under the chairmanship of Rev. Sherman L. Greene, Jr., of the African Methodist Episcopal Church's Division of Educational Institutions, the consultation took hold of the problems and opportunities facing the churches regarding the Negro in the Christian ministry in three cycles of discussion: Enlistment, Theological Education and Field Work, and Placement. Discussion centered around an opening address by president Benjamin Mays of Morehouse College and papers prepared for the meeting by Professor J. Neal Hughley of North Carolina State College; president Harry V. Richardson of Gammon Theological Seminary, and chancellor J. M. Ellison of Virginia Union University.

Ten factors tending to deter Negro youth from enlisting for the ministry were noted:

1. The poor image of the ministry in the minds of educated Negro youth.
2. The large body of untrained but ordained "unplaced" ministers among the Negro Baptist churches. These men tend to offer a poor image of the ministry to youth; they are not inclined to increase their own competition by enlisting youth; and their unemployed status as ministers is no stimulus to youth to enlist.
3. The poor social and economic milieu from which so many Negro youth come, with its discouraging effect upon going on to college.
4. The lowered status of religion in the minds of Negro college youth.
5. The fact that, as one college chaplain put it, the ministry is basically "a segregated vocation."
6. Inadequate or virtually non-existent denominational youth programs, denying Negro youth necessary aid in interpreting church vocations.
7. The neglect of church vocations in high school guidance programs where Negroes attend in large numbers.
8. Increased enrollment of Negro youth in state colleges and universities rather than in church-related colleges as in earlier days.

Rev. Graydon E. McClellan is executive director of the National Council's Department of the Ministry.

. Inadequate religious programs, both cademic and extracurricular, at many olleges and universities attended by Negro youth.

0. The low salaries available to most Negro ministers.

The consultants were particularly oncerned about "the poor image of the inistry." In the preparatory conversaions and papers, as well as in the sesions themselves, the men spoke frankly f the handicap which this factor was aking for enlistment. For example, the resident of a Negro church college aid, "Too few college men are interested in the ministry. They have not een much impressed by what they ave seen in their local churches. They egard their untrained preachers as back umbers!"

The consultation urged the churches

eated, left to right: Samuel B. Proctor, Virginia Union; Harry W. Richardson, Gammon; William R. Strassner, Shaw; Milton K. Curry, Jr., Bishop; H. Richard Niebuhr, Yale; Charles L. Taylor, AATS; J. T. McMillan, National Fraternal Council. *Standing, left to ight*: Graydon E. McClellan, NCC; Frank R. Brown, Hood; Allix B. James, Virginia Union; Joseph A. Gaston, Johnson C. Smith University; Charles L. Spivey, Jr., Payne; Andrew G. Murray, Lincoln; Benjamin E. Mays, Morehouse; Daniel G. Hill, Howard.

lay stress on denominational youth rograms, with their summer conferences nd camps; upon campus Christian life rograms in Negro colleges; and upon nlistment efforts on state campuses. egarding the negative effect of segreation on enlistment, it was observed the group at Seabury that the very xistence of "Negro churches" and Negro ministers," with all of the atendant problems arising out of an nderprivileged status, is the result of egregation. With segregation being assigned outlaw status at one point after nother in our society, Negro youth ave become increasingly sensitive to ny remnants of a segregation pattern. The following objective was agreed pon by the group:

"Develop an overall interdenominaonal strategy for moving from a segreated to an integrated church to help e-make the image of religion in the inds of Negro youth."

It seemed to be the unanimous opinion of the consultants that the predominantly Negro denominations must develop their own enlistment endeavors, possibly organizing departments of the ministry with enlistment as one of the chief objectives. The group appeared just as much united on the idea that, with an apparent emergency at this time and with so much ground to cover, these denominations need help. It was felt that a staff person, perhaps loaned from one of the denominations and working through the Department of the Ministry, should be made available.

Theological Education

Theological education of Negroes was a great burden on the hearts of the consultants. The subject is so complicated by the sinfulness of the church and the limited resources of the predominantly Negro denominations, and so blessed by the dogged determination of faithful educators, as to forbid quick answers. Yet the Seabury group seemed convinced that they could find answers if they would persist in a united search. They therefore called for a careful independent study, for example, of the predominantly Negro seminaries to see which ones should be strengthened and which should be merged with stronger institutions. They talked of united efforts to build up the physical equipment and to strengthen the academic programs of those schools which should be continued. They discussed seriously the possibility of having a united seminary fund to carry out such a program, a suggestion of Dr. Richard Niebuhr of Yale, but they agreed that, before being adopted, such a proposal would need to be studied carefully as to its effect upon the United Negro College Fund.

The group was very much interested in the new Interdenominational Theological Center being developed at Atlanta by four predominantly Negro seminaries: Gammon Theological Seminary (Methodist), Morehouse School of Religion (Baptist), Phillips School of Theology (Christian Methodist Episcopal), and Turner Theological Seminary (African Methodist Episcopal). Dr. Harry Richardson, president of the Center, had devoted a portion of his paper on theological education to a description of the Center plan as offering a means of solving the problem of the weak Negro schools. Some of the consultants voiced the concern that putting money into such a Negro institution (as was done in Atlanta by the denominations and by the Rockefellers) might more rigidly segregate theological education. Dr. Richardson's answer in the discussion was to the effect that formerly Negro theological schools will not attract white students until they offer the same grade of education that the predominantly white seminaries offer. The Negro seminaries must move toward integration from a position of strength. There was much evidence that the consultants thought that the Atlanta plan offered a creative solution but that its effect upon integration should be observed carefully.

A kind of united "crash program" was suggested by some of the men to bring to full accreditation the schools which are judged necessary to overall educational needs, and to encourage the other institutions to merge with the schools which are to be continued. Like the united seminary fund above, this proposal would call for large contributions from individuals, predominantly white and Negro denominations, and foundations, with some kind of overall fund agency to plan distribution.

The "white" seminaries were called upon by the group to involve themselves more deeply in the hurt of trying to teach the churches the non-racial nature of the ministry. They should not be satisfied merely to provide the ministers according to the color (or lack of it) demanded by the local congregations. They should aggressively enter the lists to call the American church back to a Christian concept of the ministry.

Regarding the stupendous task of providing in-service training for the alarming number of installed Negro pastors with inadequate theological education, the group made a creative suggestion worthy of further consideration: Make those schools which would not be continued as theological seminaries

available for an intensive in-service endeavor. It was further suggested that, if the image of the ministry was to be improved, congregations also would need "in-service training." Dr. Ellison proposed that this latter sort of educational work be done through extension projects from the seminaries and indicated that Virginia Union Seminary was already working with some congregations. A related suggestion was the establishment of inter-racial lay training centers in areas where there are heavy concentrations of Negroes.

The discussion of in-service training highlighted the need for a staff person to work across denominational lines with the seminaries, with the denominations, and with interested foundations to help coordinate the necessary studies, the efforts at merger, the plans for non-degree theological education, and the appeals for financial support. The suggestion was made several times that such a person might properly be placed on the staff of the American Association of Theological Schools.

Placement of Ministers

The consultation foundered somewhat on the radically different nature of placement problems among the denominations because of their different policies. The Methodist Church, for example, is responsible for placing its ministers, but the National Baptists leave a candidate pretty much to his own devices and personal contacts. If the Baptists have less of a problem as far as the number of candidates for their pulpits is concerned, they appear to have the most serious placement problem. Therefore, this portion of the discussion found the participants discussing Baptist problems such as those of one Southern man who went north for his seminary training. After receiving a B.D. degree at an old and reputable seminary, he returned to his area to look for a church. It was discouraging. "I preached in theaters and wherever the pastors would invite me," he told some of the consultants. "Methodist friends tried to get me to go Methodist, but I wanted to be a pastor in my own denomination. It was three years before I got a pastorate." Judging by the quality of his work, his denomination is fortunate that he was not easily disheartened.

Out of the consultation came the following suggestions to improve the placing of ordained ministers:

1. The establishment of a registry of available Negro ministers, especially for National Baptist clergymen.
2. The development of "placement centers" in theological seminaries.
3. Interdenominational group ministries carried on in inner-city areas by the denominations pooling their finances and personnel.
4. Interdenominational regional strategy commissions financed by the participating communions. A commission would determine the need for personnel, "negotiate with judicatories and congregations, and make situation allocations to the seminaries which primarily serve the region."

Again it was felt that, though placement is fundamentally a denominational responsibility, nonetheless the present situation calls for a staff person, perhaps the same one who deals with enlistment, to aid the denominations in initiating or improving placement systems.

The Seabury Consultation was composed chiefly of educators, pastors, denominational staff personnel and similar specialists. Their findings* are being printed and distributed to the denominations for evaluation and implementation by the leaders of the various communions. The meeting reminded the churches that they have a heavy backlog of unfinished business regarding a trained ministry for the *whole* church. No single communion dare project ambitious plans for raising up an adequate ministerial leadership for our expanding population without relating those plans significantly to the needs pointed up in the consultation.

Much of what has been said here has emphasized the *problems* of the churches. It would be wise therefore to recall the note struck by Benjamin Mays in his opening address, wherein he reminded the group that in the Negro Christians the churches have a rich spiritual resource. After naming a whole list of remarkable Negro preachers and pastors whose ministry was accepted by both Negroes and whites, he reminded the group that "some of the greatest and most prophetic preaching has come from Negro ministers. As great prophetic preaching came from suffering Israel, and not from the nations that held them in bondage, the Negro's heritage may be fertile soil for the Negro in the Christian ministry to give greater spiritual depth to the religious life of America."

*One Ministry," a booklet giving the findings, will be available June 1 at $1.00 per copy from the Office of Publication and Distribution, 120 East 23rd Street, New York 10, N. Y.

New Headquarters for Church of the Brethren

Last month two officials of the National Council participated in the dedication at Elgin, Ill., of a new headquarters building for the Church of the Brethren. Dr. Edwin T. Dahlberg (right), president of the Council, was one of the speakers. Dr. Norman J. Baugher (left), recording secretary of the Council, is also general secretary of the Brethren board which planned and supervised the $1,500,000 building of new general offices and a printing plant. In this picture the two officials are shown examining a German Bible printed in 1776 by Christopher Saur, Jr., a pioneer printer in America and a prominent leader in the early years of the Church of the Brethren, which recently celebrated its 250th anniversary.

Opportunity for Protestant Churches Among Puerto Ricans

By David W. Barry

The heavy immigration of Puerto Ricans to the U.S.A. mainland in recent years has presented the churches with an unusual challenge and an opportunity. In the accompanying article, Dr. David Barry, executive director of the New York City Mission Society, points up this issue from the viewpoint of one who is directing a significant church program for these newcomers. The article is based on an address to 100 churchmen and women who attended a recent conference on Puerto Ricans and the Church, held in New York City and sponsored by the National Council of Churches' Spanish-American Committee.

TOO frequently in our church history we have stared opportunity in the face and called it a problem. Most of the opportunities God gives us are offered as challenges to the status quo, and we can see them either as opportunities or as threats; we can respond to them or resist them.

Newcomer groups in American life have always meant this kind of opportunity for human growth and development, whether the newcomers in any given community were Scotch or German or Irish or Italian or Russian or Mexican or Negro. Our churches, being basically anchored to the status quo, have found it difficult to respond constructively to these challenges except at arm's length; we don't embrace the newcomer racially, and neither do we readily accept him into the intimacy of the Christian fellowship. We like to regard him as an object of benevolence rather than as a brother.

When we fail in this way, the loss is ours, and at times it has been great. I don't refer to the statistical loss only, though in many of the cities from which you come, it is a failure that is catching up with us; we have been written out of history in many of the inner-city communities where the most recent arrivals have settled over the past half-century. Equally serious is our qualitative loss, our failure to understand what different cultural groups have to bring to us in adding new dimensions to our cultural, moral and spiritual life.

Today it is the Puerto Rican.

What does he bring to us? He is an economic asset, to be sure; in New York City scarcely a hotel or hospital or restaurant would operate without him, and the worst blow our tremendous entertainment industry could receive would be the withdrawal of its Puerto Rican workers. In every place Puerto Ricans are found in the U. S., this is true; they are there because they have a solid and substantial contribution to make to the economy.

But while this is important, it is in no way the least of our interest in this group, for the job status of the Puerto Rican is an impersonal thing and a transitory one; in the long run the Puerto Rican will no more stay at the bottom of the economic ladder than did any of his predecessors. More important are the less tangible assets he brings, that we must understand and help him to conserve if he is going to make the contribution that is potentially his to bring to our America urban social and spiritual life.

What does the Puerto Rican bring that we should understand and appreciate and cherish? First of all, I think, his strong sense of family solidarity—something the sociologists tell us is increasingly missing from city life. In a day when Protestant agencies are crying for foster parents or even agencies to place children who have no place to go, it is worth taking a second look at Puerto Rico, which has no orphanages because relatives and neighbors are always ready to take in a child in trouble. In a day when even our church programs are broken down into an elaborate schedule of groups determined by age and sex, it is worth taking a look at the Puerto Rican family, which goes everywhere as a unit—to worship, to recreation, to Sunday School, even to the clinic. Maybe we have something to learn.

Second, in our country which is so badly torn over racial issues, we ought to welcome the Puerto Rican who arrives here with a relative unconsciousness of skin color as a dividing line in society. Puerto Rico is not without its color differential, but it is so much less than ours that here we should be sitting at their feet and learning, instead of—as tends to be the case—asking them as part of their adaptation to divide themselves up into Negro and white, which they fiercely resist. We are working hard today to achieve the integrated church—but we have it already in the Spanish-speaking churches with Puerto Rican constituency.

The next asset of the Puerto Rican I would list as among the significant contributions he brings to our culture and our churches is his stimulating warmth, vitality, friendliness and hospitality. Oddly enough, this is something the older residents resent especially—what they call the noisiness, the lack of reserve of the Puerto Rican. But it is a wonderful thing to appear in the heart of a city like New York. Ride the subway, and what do you see? A row of impassive, frozen-faced people who will not move a facial muscle whether they are full of joy or torn with anxiety inside—except for the Puerto Ricans, who are cheerful and laughing and excited and voluble. And the hospitality of the Puerto Rican is proverbial—you need only visit the Island to experience it. Surely we need more of this in our American cities if they are to be redeemed from the grey fog of impersonalism, repression and conformity that seems to be settling down on them and concealing individuality and smothering its expression. And perhaps nowhere is this vitality more needed than in our Protestant churches.

Which leads to another contribution that the Puerto Rican Protestant especially has to make. He is teaching us some things about stewardship. He is breaking all the rules we thought we knew about mission work among low-income groups by an impressive record of responsible giving. In our City Mission Spanish churches, the average per capita annual contribution is $65, and in some others it is over $100. And as is always the case, dedicated financial support is matched by the giving of time and leadership, so that these are really live churches.

One out of every five or six Puerto

Ricans coming to the United States has a Protestant background. Many others are potentially Protestant. The number of Puerto Ricans in the U. S. is approaching one million and will soon be over a million. In terms of numbers alone, this is a significant opportunity for the church—and these potential new members are moving into precisely those communities where Protestant churches have tended to be weakest. Already there are a number of places where the Puerto Rican has revitalized Protestantism in the older communities of this inner-city.

The Opportunity to Shape Tomorrow's City

If anything is certain in our mobile American society, it is that the newcomer in the inner city of today will have much to say about what tomorrow's city will be like. We have seen it in a series of immigrations—the value systems taught in the slums become the practices of the business and political community of the next generation. If what we offer the young Puerto Rican are juvenile gangs and narcotics, crowded schools and tenements, we are laying up serious trouble for the future. But if we offer opportunity and teach Christian responsibility, then we will be developing citizens to build the kind of society the church works and prays for. It means good religious education, guidance, scholarship aid, social action to improve community conditions.

Puerto Ricans in U.S.A.

The following figures show that immigration from Puerto Rico to Mainland U.S.A. is (a) declining, and (b) that arrivals now tend to by-pass New York City and settle elsewhere. (95% of arrivals during 1940-47 remained in New York City. Today only 60% remain there.)

These figures were presented in the comprehensive report at the recent conference by Dr. Clarence Senior, Chief, Migration Division, Commonwealth of Puerto Rico.

U.S.A.	608,000	immigrants
	241,000	born in U.S.A.
	849,000	total
New York City —		
	463,000	immigrants
	181,000	born in U.S.A.
	644,000	total

Typical Concentrations in Northeastern U.S. Centers.

20,000	Philadelphia, Pa.
10,000	Bridgeport, Conn.
5,000	Jersey City, N. J.
6,000	Buffalo, N. Y.
3,500	Springfield, Mass.

Annual Comparisons of Net Migration to U.S.A.

52,315 — 1956
37,704 — 1957
27,728 — 1958

Annual Comparisons of Net Migrations to New York City.

51,800 — 1953
22,600 — 1957
17,000 — 1958

The Cultural Opportunity

We live in a hemisphere in which Spanish is spoken almost as much as English. Our relationships with our Latin-American neighbors have deteriorated seriously in recent years. They will be watching to see whether the Puerto Rican is treated here with the dignity due representatives of the Spanish culture, or whether we fall into our familiar habit of treating newcomers with a non-English tongue as second-class citizens. For the future, the Puerto Rican who bridges the two cultures may be our most important ambassador to the countries to the south, both cultural ambassadors and ambassadors of the Protestant churches.

The Opportunity for the Inclusive Church

We proclaim the need for the Church of Jesus Christ to be universal, but too often we make only token efforts to achieve this. The Puerto Rican is one more opportunity for the church to reflect in its membership the glorious diversity of the American people, diversity in custom and heritage and skin color and language, demonstrating that the love of Christ can genuinely break down the barriers that stand between men.

Great Britain and U. S. To Exchange Preachers

FOR the first time in the 33 years in which a summer preacher interchange project between the United States and Great Britain has been conducted under the joint direction of the National Council and the British Council of Churches, Westminster Abbey in London has requested that one of the visiting preachers be assigned there for one Sunday. Rev. Charles R. Stires, rector of Trinity Episcopal Church, Syracuse, N. Y., will preach at Westminster.

Eleven American ministers have been certified by the National Council to go to Britain, while the British Council of Churches has certified ten to come to America during the months of July and August. They will be sent to 19 different states ranging from Massachusetts to California. They do not go on a strict parish-to-parish basis; rather, some 75 appointments have been made for them for one Sunday at least, or at the most two, in each pulpit.

Actually the number of requests for these preachers exceeds the number of Sundays available for such appointments. In addition, many of the visitors to the United States will attend conferences in Estes Park and other places, as well as pastors' schools, and lectures at Chautauqua. Other states where the visitors will make pulpit appearances, besides Massachusetts and California, are: New Mexico, Colorado, Kansas, Nebraska, Missouri, Illinois, Minnesota, Wisconsin, Ohio, Michigan, Pennsylvania, New York, New Jersey, Connecticut, Rhode Island, and West Virginia, plus the District of Columbia.

New York City will have British preachers for six Sundays in four different churches: Broadway Congregational, St. James Episcopal, St. Philip's Episcopal, and Church of the Ascension, Episcopal.

Among the distinguished British churchmen coming to this country are: Rev. Sydney Evans, dean of King's College, London; Rev. Canon E. W. Heaton, chancellor, Salisbury Cathedral; Rev. Norman H. Snaith, president, the British Methodist Conference, 1958-59, and principal of Wesley College, Leeds; and Rev. H. H. Pewtress, general superintendent, Western area, Baptist Union.

Other Britishers scheduled to arrive are: Rev. A. Stephan Hopkinson, St. Andrew's House, London, and Rev. Eric F. Tinker, vicar of Handsworth, Birmingham, (both Anglican); Rev. W. H. Rogan, the Abbey Manse, Paisley, Renfrewshire, Scotland (Church of Scotland); Bryan H. Reed, Methodist Youth Department, London; Rev. Noel W. Calvin, Tabernacle Congregational Church, Trowbridge, Wiltshire; and Rev. A. C. Neil, pastor, Didsbury Presbyterian Church, Manchester. Five of those from Britain are bringing their wives.

Interesting schedules have been arranged for the Americans about to visit Britain. These include: Rev. David K. Barnwell, Christ Church, Summit, N. J. (Baptist-Congregational); Leonidas C. Contos, dean, Orthodox Cathedral of St. Sophia, Los Angeles, Calif.; Rev. Wesley H. Hager, Grace Methodist Church, St. Louis, Mo.; Rev. William A. Kale, professor, Duke University Divinity School (Methodist); Rev. G. Ernest Lynch, Trinity Episcopal Church, Indianapolis, Ind.; Rev. Arnold W. Mackstroth, Grace Evangelical and Reformed Church, Akron, O.; Rev. Alto

(*Continued on page* 11)

The Meaning of Pentecost

By Samuel McCrea Cavert

IN thinking of Pentecost we naturally turn to the Book of the Acts (Chapter 2) where we read of the movement of the Spirit that led to the emergence of the Christian Church. But we shall appreciate its significance more fully if we first turn to the story of Babel (Genesis 11:1-9) as a picture of the human condition that the Spirit at Pentecost overcomes.

Babel

The account of the tower of Babel is a fascinating illustration of the way in which a symbolic story can communicate ultimate truth more deeply than a literal record of fact. It has to do with man's proud assumption that he can, without any reference to God and His will, build a civilization that will "reach to heaven." It drives home the point that all such self-assertive and self-centered efforts end at last in chaos. They result not in the longed-for welfare and peace of society but in discord and confusion.

We usually refer to the Biblical story briefly in terms of "the tower" of Babel but the narrative in Genesis speaks of men as building "a city and a tower." The "city" is a symbol of men in their associated life, as the "tower" is a symbol of their vaulting ambition. The Babel of the story was the primitive parallel of our modern metropolis with its skyscrapers. The word "Babel," of course, by a play on words, suggests Babylon, the proud capital of the ancient world, the city of which Nebuchadnezzar said, "Is not this great Babylon, which *I* have built by *my* mighty power and for the glory of *my* majesty?" (Daniel 4:30) Like the vainglorious monarch of Babylon, the people who set out to build "the city and the tower" of Babel said, "Let us make a name for ourselves!"

The old story is one that has clear relevance for any secularistic age, most of all for a nuclear age which has reached such a zenith of power that the self-assertiveness of man can completely destroy his civilization. In Babel man was putting himself in the place of God. He was set on achieving an imposing culture without a recognition of any power or purpose higher than his own. But thus estranged from God, man soon found himself estranged also from his fellowman. His proud effort ended in chaos. Under the judgment of God "Babel" became a "babble." Instead of a great social achievement there was such division and strife that people could "not understand one another's speech" and they were "scattered abroad over the face of all the earth."

Pentecost

Over against this Babel which comes from man's ignoring God and rebelling against His will stands the reality of Pentecost. Pentecost affirms that there is a Holy Spirit in the world which can overcome man's self-centeredness and his consequent estrangement from both God and his fellows.

The Spirit at Pentecost brings into being a new kind of community, a *koinonia* which is centered around the mission of the living Christ. This community, the Church, is not something merely of man's devising, like Babel, but is a way of fulfilling the will of God.

Whatever else happened at Pentecost, the permanent result was the emergence of the Christian Church as a distinctive fellowship. Of this the New Testament as a whole is evidence. This *koinonia* meant a depth and quality of experience which the English translation "fellowship" only partially and faintly conveys. What we call Christian fellowship today is often hardly more than the sociability of those who sing "the more we get together the happier we'll be" or who enjoy a chummy atmosphere in a service of worship or at a church supper.

Koinonia in the New Testament, however, is the experience of those who know themselves bound together not by their own gregarious impulses but by their common relation to Christ. As Dietrich Bonhoeffer, the young German martyr of the last war put it, our community with each other as Christians "consists solely in what Christ has done for both of us."

This means that the fellowship which the Spirit creates may be a fellowship with people with whom, on the level of merely human preferences, we might prefer not to have any fellowship at all. It is only as we find, in our common relation to Christ, a oneness so deep that the natural differences of culture, class, sect, race, and nation no longer divide us into exclusive and self-sufficient, or even conflicting, groups that we learn the unifying work of the Holy Spirit and the full meaning of the New Testament *koinonia*.

So Pentecost marks not only the beginning of the Church as an organized society but also the recognition of its unity. Since there is only one Lord, from whom the Spirit comes, there is only one Body of Christ's people. What this means in practice may be only dimly perceived. How to express it adequately we may not yet know. But that there is a basic oneness of the Christian community is a reality which Pentecost never allows us to forget.

This interpretation of Pentecost by Dr. Samuel McCrea Cavert, former executive secretary of the New York office of the World Council of Churches and before that of the National Council, is presented in connection with the observance of the day on May 17 (or June 21 for the Orthodox churches).

A Pentecost or Whitsunday Message signed by the five presidents of the World Council is being sent to all the 171 Protestant, Anglican and Orthodox churches in 53 nations which are members of the World Council.

Exchange Preachers

(*Continued from page* 10)

Motter, Messiah Lutheran Church, Denver, Colo. (United Lutheran); Rev. Theodore Henry Palmquist, Foundry Church, Washington, D. C. (Methodist); Rev. Clifford O. Simpson, Center Church, Manchester, Conn. (Congregational); Rev. Lance Webb, North Broadway Methodist Church, Columbus, O.; and Rev. Charles R. Stires.

In the United States, Dr. J. Quinter Miller, National Council assistant general secretary, gives general direction to the program, assisted by Miss Helen G. Coggin. In Great Britain, Rev. Kenneth Slack, British Council general secretary, makes all arrangements from that side of the Atlantic. He is assisted by Miss Joan Owen.

Map Protestant Strategy for Puerto Rico

This church commands a 20-mile view over jagged mountains to the Atlantic in the day-time and of the twinkling lights of Arecibo and San Juan at night. The church owns a 21-acre farm and the parishioners all turn out to help with the coffee harvest.

By GERALDINE SARTAIN

EIGHTY years after the first Protestant service was permitted in the then-Spanish, Roman Catholic island of Puerto Rico, the march of Protestantism is exceeding even the hopes of its leaders.

It paces the phenomenal economic development launched through "Operation Bootstrap," and the resultant rise in literacy. In fact, it is born of wider educational opportunity plus local evangelical zeal. From a 40 percent literate population 10 years ago, 90 percent literacy has now been achieved. From a handful of Puerto Ricans reading the Bible surreptitiously before the American occupation, and putting its teaching into practice, the rolls of the Protestant churches have now grown to an estimated 200,000, or one in every 10 persons. To serve them are some 1,500 Protestant pastors, as compared to about 500 Roman Catholic priests.

To give focus to this thrust, 118 Protestant leaders came together in April at Puerto Rico's Inter-American University, San German, called by the Evangelical Council of Puerto Rico. Eighty-six from the island, and 32 from the mainland, USA, they assigned themselves the task of scanning the Protestant present and making policy decisions for its future.

These were far-reaching and gave mainland consultants a feeling of elation that much has happened in the life of the churches on the island in the 14 years since the last get-together of denominational representatives.

A shift in psychological approach has taken place. Local churches dependent upon those in the United States proper are now communions that have a vision of their own and accept a common responsibility for their own leadership. Strong local leaders have developed and nearly all Protestant work is now carried on by Puerto Ricans.

This is the general conclusion of the mainlanders given voice by Rev. Jon Regier of New York, executive secretary of the National Council of Churches' Division of Home Missions. Mr. Regier found the psychological changes and growth in mature viewpoint one of the most exciting transitions taking place in the island churches.

"It is true that one of the great problems of Protestantism in Puerto Rico—should the church be an extension of mainland denominations or become an independent church – is unresolved as yet," Mr. Regier pointed out.

He agrees with many observers that this question may not be resolved until Puerto Rico decides whether it wishes to become a state or to remain a commonwealth. When Puerto Rico does determine its future, then the churches in the United States must be flexible enough to adapt themselves. Other decisions and developments lie ahead, too.

Will the Protestant church in Puerto Rico grow toward one unified communion similar to the United Church in India, or will it become more like the Protestant structure in Alaska based on denominations, is another question yet to be answered.

At the moment there seems little awareness of denominationalism, partly due to history, Mr. Regier reports. In the early days the Protestant Church divided geographically the responsibility for evangelizing the island and hence denominational competition is at a minimum. The original cooperative planning movement did not include cities with over 25,000 population. With the rapid shift of Puerto Rican population to urban centers there is now need for a strong planning program to provide for a united Protestant witness, he notes.

The entire spirit of the conference was for Puerto Rican Protestants to do all they can *together*. As one conference leader pointed out, "We can not afford the luxury of a divided work."

In the words of the keynote speaker, Dr. Edwin T. Dahlberg, National Council of Churches' president, "The most important step to be taken in Puerto Rico is in strengthening cooperative Christianity. The Protestant forces already have made a very vital evangelical witness. Now there is need for a united approach to all the moral, spiritual, social, economic and educational problems of the island in order that Christ may be glorified.

"This is also true of our churches in the United States. We all need to recover a sense of unity and the mission of the church, if we are to succeed in proclaiming the Gospel of Jesus Christ in the nuclear space age."

After five days spent on 15 study questions covering every phase of Protestant interest and accomplishment, th

ooperative planning conference unanmously adopted an eight point platorm. It called for advancing the total rogram of the cooperative Protestant inistry by:

1. Electing a full-time executive secretary of the Evangelical Council.
2. Establishing a Protestant Center or general headquarters in the capital, San Juan.
3. Placing a Protestant chaplain in the University of Puerto Rico to serve students and aid in developing Protestant leadership.
4. Setting up a planning conference that will begin to meet the new need for church planning effectively.
5. Choosing, ultimately, a planning director responsible for the development of churches in new urban localities and housing projects.
6. Calling for a World Council of Churches staff expert in Christian education to train local leaders for three years and to help explore the possibilities of acquiring a coordinator of daily schools.
7. Employing a director of Christian education.
8. Strengthening ministries to hospitals and other institutions, to migrants and travelers passing through the International Airport; aiding Evangelical Council publications, the bookstore and a projected hospital.

Among other activities favored by the anning conference were: interchange theological students between Puerto co Union Seminary and other semiries; enlargement of the Union Semiry curriculum in order to give invice training to pastors not meeting uirements for seminary entrance; cial summer seminars for Englishaking pastors ministering to Puerto cans in New York and other mainid cities; interchange of pulpits been Puerto Rican and mainland ors.

In connection with the possible coinator of daily schools, the slogan opted was "Better teaching without itting the Christian viewpoint." It s pointed out that continuing supt of the public schools was needed, well as long-time support of the otestant day schools. Needs of people rural areas and in certain urban uations were emphasized.

In considering community needs, the nference decided to request the Nanal Council's Division of Home Misns to offer courses at Puerto Rico hion Seminary and provide in-service ining to coordinate the work of urch and community on the island.

The denominations making up the Evangelical Council agreed on a minimum need for 150 ministers to be recruited and trained within the next 10 years for Puerto Rico. Special services for the thousands of Puerto Ricans migrating to New York City each year and certain mission fields call for additional recruitment.

The main Protestant churches are part of the Evangelical Council of Puerto Rico, organized in 1954 as the successor to several other bodies. It represents some 317 churches, 221 active ministers, with about 50,000 members or candidates and more than 50 years of interdenominational cooperation. At the moment it is made up of eight denominations—American Baptist, Church of the Brethren, Disciples of Christ, Mennonite, Methodist, United Presbyterian, USA, United Evangelical Church of Puerto Rico and the Union Church. Twenty-two other organizations are members, including the seminary, press association; men's, women's and youth organizations; hospitals, clinics, rural life centers, schools, bookstore, academies, conference grounds and the famous Inter-American University.

Many of the key leaders of the island commonwealth have been graduated from this Presbyterian university, which is now expanding its departments of religion, philosophy and Christian education. Fifty-eight percent of the student body is nominally Roman Catholic.

Dr. Dahlberg led a National Council delegation which included: Dr. J. Quinter Miller, assistant general secretary; Rev. Meryl Ruoss and Dr. Richard Comfort representing the Council's concern for church planning; Rev. Howard Yoder, executive secretary, Committee on Cooperation in Latin America; and Rev. David B. Sageser, Division of Christian Education.

Dr. Ronald Bauer, president of Inter-American University, served as host, and Rev. H. Ellis Plyler, who has served for five years in Puerto Rico for the National Council as coordinator of Christian rural work and is now acting executive secretary of the Evangelical Council, was conference director.

Protestants were recognized first in Puerto Rico in the reign of Elizabeth I of England. She arranged with the then-Spanish government to permit Anglican services, but for English sailors only, and no bells could be rung nor could public announcements of the services be made.

Protestant work per se began on the islands at the turn of the century after the Spanish-American War. Protestants established the first hospital, the first nurses' training school, the first experimental farm and first university open to the general public.

Conference sessions brought an exposition of the strategic role Puerto Rican Protestant churches are ready and willing to play. Just as Puerto Rico serves as a bridge of understanding between the Latin and Anglo-Saxon Americas in other fields, so, too, it can play this important role in religious life. Puerto Rican missionaries offer preparation and understanding of Latin peoples for the evangelization of Latin America.

Three Puerto Rican pastors scan a map with Rev. H. Ellis Plyler, who directed the recent conference at San German on Protestant strategy in Puerto Rico. Mr. Plyler has served for five years in Puerto Rico for the National Council as coordinator of Christian rural work and is now acting executive secretary of the Evangelical Council.

Dr. Oswald C. J. Hoffmann, awards committee chairman of the National Religious Publicity Council (left), with four citation winners at the council's 30th anniversary convention. Left to right: Dr. Hoffmann, director of public relations, Lutheran Church-Missouri Synod; Frederick Houwink of WMAL-TV, Washington; Stuart Paddock of Paddock Publications, Arlington Heights, Ill., Lester F. Heins, religion writer for the Toledo *Blade;* and Dick Cowan, writer and photographer for the Allentown (Pa.) *Call.*

Dr. William C. Walzer (right) of New York, elected president of the National Religious Publicity Council, accepts the gavel from Robert E. A. Lee, New York, executive secretary of Lutheran Church Productions. Dr. Walzer is associate general director of the National Council's Commission on Missionary Education. Looking on are: Mrs. Paul R. Lewis, Commission on Ecumenical Mission and Relations, United Presbyterian Church, USA, secretary; and Roger Burgess, Methodist Board of Temperance, vice-president.

Religious Publicists Mark 30th Anniversary

A WIRE service, two daily papers, a group of weeklies, a periodical, and a radio station were honored by the National Religious Publicity Council at its national convention held last month in Washington.

Citations were presented at the 30th anniversary meeting of the organization of some 400 editorial, information, audio-visual, radio-television, and promotional persons of 19 denominations who meet monthly in nine chapters from coast to coast.

Recipients were Associated Press News-features for its "Power of Faith"; the Toledo, Ohio, *Blade* for its "religion coverage over the years"; the Allentown, Pa., *Morning Call* for its "interpretative treatment of religion"; Paddock Publications, Arlington Heights, Ill., for "contributing the power of the press to community religious life"; *Look* Magazine for its series on Religions in America; WMAL-TV, Washington, D. C., for "outstanding service."

Individuals receiving the awards were AP's Howard Brodie; Lester Heins, Toledo; Dick Cowen, Allentown; Stuart Paddock; William Arthur, *Look's* managing editor; Frederick Houwink, Washington.

Senator Hubert H. Humphrey of Minnesota told the convention it was time to "junk the theory of massive retaliation" and "surround" the Soviet with friends.

Other participants were Dr. Frederick Brown Harris, Senate chaplain; Rev. Frederic Fox, special White House assistant; Dr. Harry W. Seamans, State Department; Representative Merwin Coad of Iowa; Dean Ernest S. Griffith, American University; Dr. Carl W. Strom, Ambassador to Bolivia; Dr. Edward L. R. Elson, Washington; and Paul Wooton of the New Orleans *Times-Picayune.*

Two new chapters of the NRPC were chartered, Nashville, Tenn., and Toronto, Canada.

Named first executive secretary was Dr. Marvin C. Wilbur, New York, United Presbyterian stewardship program materials secretary, who will devote part time to the NRPC.

Elected president was Dr. William C. Walzer, missionary education associate general secretary of the NCC.

Others elected were Roger Burgess, Washington, vice president; Mrs. Margaret Lewis, New York, secretary; Dr. James C. Nettinga, New York, treasurer; and Miss Leslie Bidwell, Wendell Kellogg and Ralph Stoody, New York, executive committee.

Congratulations Are in Order

CHURCHMEN CONGRATULATE 50TH STATE GOVERNOR — Dr. Kenneth L. Maxwell (right) congratulates Governor William F. Quinn, of Hawaii, on the admission of the islands into the Union as the 50th state. Stuart Langton (left), chairman of the United Christian Youth Movement, joins in the gesture. Both churchmen were in Washington as members of a UCYM delegation visiting the national capital. The picture was taken within minutes after Congress voted on Hawaiian statehood. Dr. Maxwell, who is director of the Council's Department of International Affairs, assured Governor Quinn that the churches' nation-wide programs of education and action for peace would be expanded to include the 50th state. Leadership training seminars in connection with the 1959-60 program will be held in virtually all parts of the country beginning this summer.

Churches Rally To Assist Tibetan Refugees

By Elsa Kruuse

THE Christian churches around the world are joining American denominations in answering an urgent appeal for funds to aid refugees from persecuted Tibet. Following the recent uprising in that mountainous country, an Emergency Tibetan Refugee Fund was announced in March by Church World Service to alleviate the suffering of the thousands then fleeing their homeland into northern India and other friendly border states.

The National Council of Churches' relief and rehabilitation agency had previously cabled $10,000 to a relief committee in Darjeeling, headed by a brother of Tibet's spiritual and political leader, the Dalai Lama. Since December it had been supplying food, medicines, clothing and blankets, stocked in India for emergencies, to help those who had to leave everything they owned before crossing the mountains to freedom. The nation-wide appeal was made when it was evident from messages from the National Christian Council of India that the situation was becoming grave.

While the fate of the young Dalai Lama was still unknown, his eldest brother, Thubten J. Norbu, told members of the New York press about some of his own experiences under the Chinese Communists before he managed to escape to India in 1950. Seated in the office of Dr. R. Norris Wilson, CWS director, he also expressed his thanks for the assistance Church World Service had given him when it sponsored his coming to this country in 1955 under the Refugee Relief Act.

As he talked about his countrymen—a peace-loving, independent people determined to resist Communist pressures to the last man, Mr. Norbu made it clear that the March revolt was the culmination of nine years of continued resistance.

"Ever since the Communists first invaded Tibet in 1950," he said, "they have attempted every means to suppress the people in their beliefs and way of life." He described their repeatedly hostile attempts to impose the commune system on the Tibetan people. In addition, he said, they burned and sacked the temples and killed hundreds of the priests.

"I myself experienced the first Communist drive against my nation and know at first hand about their methods in attempting to suppress Buddhism and all it stands for."

Dr. R. Morris Wilson, CWS director, greets Thubten J. Norbu, eldest brother of the Dalai Lama, ruler of Tibet. Mr. Norbu, who was helped by Church World Service to come to the USA in 1955, recounted some of his experiences in 1950 under the Chinese communists before he escaped with the aid of friends and was granted asylum in India.

Mr. Norbu studied at Kumbum Monastery in Tsogon and later at Drepong Monastery in Lhasa, the capital. Following a year in India and China, he returned in 1947 and served as abbot of the Kumbum Monastery until he resigned in 1949. Soon after the first Chinese infiltration of Tibet, he was placed under house arrest for about ten months, presumably undergoing indoctrination. It was when the Chinese asked him to go on a peace mission to Lhasa in their behalf, that he took the chance to escape, with the aid of friends, and was granted asylum in India. After some further travel, he came to the United States where he is now studying.

Reports received by Church World Service from the National Christian Council in India indicated that 18,000 refugees poured into the Kalimpong-Darjeeling area of India and to Nepal and Bhutan at the height of the uprising in March. Many of them were wounded and others, who had suffered great hardships, were ill and helpless.

Expressing his own "profound sorrow" and that of the churches for their plight, Dr. Edwin T. Dahlberg, president of the National Council of Churches, called for prayers in churches across the nation in their behalf.

Declaring that the churches are directly concerned for the victims of this persecution, Dr. Dahlberg continued: "As the need increases, we must and will make more aid available. I now call upon the members of our churches to pray for an end to this persecution."

In addition to the initial supplies of milk powder and wheat which CWS made available from American surplus foods already on hand in India, Dr. Wilson reported that funds from other countries have since made possible the purchase of additional supplies.

Gifts include £1,000 from the British Council of Churches, £1,000 from the New Zealand Council, 10,000 marks from the churches in Germany and 20,000 kronor ($4,500) from the Swedish churches. The Division of Inter-Church Aid and Service to Refugees of the World Council of Churches in Geneva responded with $3,000 and the French churches took up a special offering one Sunday for Tibetan relief.

"I deeply believe," said Dr. Wilson, "that we in the West, and particularly the churches of the West, will be tested in the minds of all our friends in Asia if it appears that our response in this crisis is not commensurate to our response in the Hungarian crisis. The violence of the Tibetan revolt has had the same effect in Asia that Moscow's suppression of the Hungarian revolt had for Europe."

Memo By

Edwin T. Dahlberg

A LETTER received the other day is typical of many that come to the minister's desk. The writer of the letter — obviously a kind, intelligent, and understanding man — says in part:

"Ministers should stick to their knitting — religion, gospel, spiritual, morals and ethics, and if they do a good job their hearers will be inspired to function properly in the various other factors such as economics, race relations, etc. Ministers are trained and educated along the former lines and not adequately informed or trained re the latter, and as a result when the pulpit makes a statement, that portion of every congregation that does not do independent thinking, feel because a minister says a thing is so, it must be, and he is apt to lead his hearers astray. Especially is this true when so many of the ministers are recently out of seminaries and lack experience.

"There is so much in the gospel, religion, ethics and morals that there is not time enough for ministers to delve into the other phases of life to enable them to speak wisely or authoritatively."

The letter contains a considerable measure of truth. Many people in a Sunday congregation accept their pastor's sermon unthinkingly, or reject it unthinkingly. And all too often ministers pontificate about matters concerning which they have little understanding. That is why Walter Rauschenbusch, great prophet of the social gospel, said to us in our church history class one day, "Gentlemen, don't think that you have to dump the whole tub of your knowledge on the congregation in your first sermon."

But as to this matter of ministers sticking to their knitting, we repudiate that whole concept of the gospel. All too many powerful forces in society today are interested in preserving this grandmother image of the church — the picture of an old lady sitting in a chair, knitting wristbands for invalid Christians, making rag carpets out of the remnants of past glories, fashioning crazy quilt patterns of rival denominationalisms. Preachers of the gospel today are determined to be out in the marketplace with their Lord. Many of them have been farmers, factory workers, and businessmen themselves. They are not quite the guileless innocents that the world sometimes thinks them to be.

This does not mean that they should neglect their priestly and pastoral ministry to the souls of lonely people. Nor does it mean that they should subsititute temporary political and economic crusades for the timeless and eternal Christ, whose message transcends all the passing interests of our human order. But to be faithful to the kingdom of this same Christ, his ambassadors are bound to bring every area of human life under the judgment of God. They know that every issue of our generation is a religious issue. We cannot say of family life, temperance, chastity, and churchly and doctrinal matters, "These are spiritual values, pertaining to ethics and morals," while we set aside such life and death issues as race relations, industrial justice, bomb tests, and disarmament and say, "All this is outside the province of the church."

Something has been radically wrong with our evangelism, Christian education, and worship. Had we been faithful to the mandate of Christ and the Scriptures, we would never have permitted this concept of a truncated gospel to develop, whether among ministers or among laymen.

Too much of our religion has consisted of a kind of pale, potato sprout piety that wanders aimlessly from the potato bin of the church to the cellar window. God forgive us for calling this ghostly, rootless, fruitless vine *spirituality*. It is not spirituality in the New Testament sense at all. Real spirituality takes root somewhere, in the good rich earth of Christian ethics, and brings forth fruits of faith, righteousness, and repentance in every realm of the social order.

Let somebody else do the knitting. We will stick to our plowing.

New Greek Orthodox Leader Enthroned

Archbishop Iakovos (James), who succeeds the late Archbishop Michael as head of the Greek Orthodox Archdiocese of North and South America, was enthroned recently in the Hellenic Cathedral of the Holy Trinity in New York, at an elaborate ceremony attended by more than 2,500. Spiritual ruler of 1,150,000 persons in 375 parishes in the Western Hemisphere, the 48-year-old archbishop was permanent representative of the Ecumenical Patriarchate to the World Council of Churches in Geneva from 1955 until this year. He served in the U. S. 1939-54 and became a citizen.

Religious and Moral Imperatives for Aid

"A HIGH WATER MARK" in testimony on mutual aid before the House Foreign Affairs Committee was the way one Congressman described the presentation of the National Council of Churches. He said the Committee recognized before them a technician with the background and experience necessary to answer their questions and also a dedicated Christian layman. Congressman James G. Fulton regarded the testimony so highly that he placed it in the *Congressional Record* for the widest possible reading.

The high competence of the witness, testifying on behalf of the National Council of Churches, was brought out in the hour-long colloquy with the Committee following his testimony. He spoke with deep religious conviction on prayer, and likewise on policies and programs for mutual aid. He had served as director of administration of the Marshall Plan and other overseas programs, as assistant director of the Bureau of the Budget in the Executive Office of the President, and is currently head of one of the outstanding graduate school programs training personnel for overseas service. The witness was Dr. Donald C. Stone, Dean of the Graduate School of Public and International Affairs of the University of Pittsburgh, and a member of the National Council's Department of International Affairs.

The general position of the National Council of Churches Dean Stone summarized in this way: "We hold it to be a Christian concern and the moral responsibility of the United States to take all appropriate action within its capacity and resources to promote justice, economic betterment, social well-being, freedom, and peace among the peoples of the world, including our own—and especially among the newly independent, emerging and developing nations. To this end we support the improvement and expansion of technical assistance, educational exchange, economic aid, trade and private investment, and other measures essential to the improvement of the conditions of life and the creation of free, responsible, and stable societies."

This technical expert emphasized the religious and moral foundations for so-called "foreign aid," better "mutual aid":

"In studying God's purposes and requirements, as reflected in both the Old and New Testaments, we find the principle that the state should be founded on justice, that it is instituted by God to enact just and equitable laws, that in the fulfillment of its mission the state should be the organized expression of God's character and purpose. The state—to be specific, our country or any country—is thus judged by divine standards of righteousness and justice."

He went on to trace ways in which "this conception of the moral and religious foundation of government is uniquely reflected in the covenants of our country and in the official statements of our leaders."

In making application of these principles, Dean Stone declared: "When a nation on the basis of its narrow self-interest endeavors in isolation to provide for its protection, seeks the economic prosperity of its citizens with little tangible regard to the misery, poverty, and ignorance which may exist outside of its boundaries, or furthers the economic development of other countries primarily in the interest of its own security and as a means of obstructing the outreach of an enemy, it . . . lacks adequate moral and religious foundation."

Urging more adequate moral and religious rationale for U. S. aid programs, Dean Stone said, "We believe that our country would be far more effective in achieving its stated objectives if the specific assistance programs, and the methods used in carrying them out, fulfilled more fully the moral and religious tenets which the Council of Churches and its constituent denominations have enunciated on several occasions before this Committee. In doing so, we would be infinitely more successful in creating the conditions under which collective security, international cooperation, and economic progress can be realized."

"We must do these things because we are concerned for people as people," he said, "—for the citizens of other countries as well as our own—and because misery, ignorance, despotism, and self-serving exploitation must be relieved wherever they exist—so far as the abilities, resources, and intelligence of a people permit."

The experience of the churches was cited by Dean Stone as pioneering in economic and technical assistance through mission work and through such relief and rehabilitation as is done through Church World Service. On the basis of religious and moral foundations and more than a century and a half of practical experience in such work, certain guiding principles have been developed by the churches. He cited eleven of these as essential for making government and private foreign aid efforts more effective for peace with justice and freedom.

In conclusion, Dean Stone declared: "We need creative and courageous leadership by both the Congress and the Executive Branch in these perilous times in pointing the direction" in mutual aid policies and programs which stand the test of moral and religious principles. For the development and support of such programs, he said, "We of the churches will continue to foster the study and discussion of both the substance . . . and principles." He indicated that such study and action will be going forward through denominations, councils of churches, United Church Women, youth councils, and other vital agencies of the life and work of the church.

But the question was pressed by members of the House Foreign Affairs Committee: How seriously will the churches and their members take the religious and moral imperatives to study and work through their representatives in government for an improved, expanded program of mutual aid?

A Great Christian University

ON ICU Sunday, June 14, many churches throughout the United States will commemorate the founding, ten years ago, of the International Christian University in Japan. This institution near Tokyo graduated its first class of 165 students in March 1957, nearly a century after the introduction of Protestant Christianity.

The establishment of the university was the fulfillment of a dream which began in 1900 when Dr. Albertus Pieters of the Japan Mission of the Reformed Church and Dr. D. B. Schneder of the Evangelical and Reformed Church, then president of a Christian college in Japan, urged the establishment of an independent Christian university which would fill the need for advanced education under Christian teachers.

In 1929 a missionary conference in Japan under the leadership of Dr. John R. Mott heartily endorsed the proposal, but the depression of that period made it impossible to raise the necessary funds. Then came the second World War. After the war, in 1946, Dr. John A. MacLean of Richmond, Va., proposed "a movement to raise funds among Christian people of America to restore the cities of Hiroshima and Nagasaki destroyed by atomic bombs." The spirit of this proposal was approved by the Federal Council and the Foreign Missions Conference, but it was agreed that a wiser and more practical gesture would be to carry forward the project of creating a Christian university in Japan.

The Japanese response to this suggestion was amazing. Trustees and members of the university council included prominent Japanese industrial leaders, churchmen, educators, cabinet members and legislators and a former ambassador to the United States. Honorary members of the council include Dr. Hirsuto Ichimada, former governor of the Bank of Japan and recently minister of finance, and Princess Setsuko Chichibu, sister-in-law of the Emperor. The Princess is the first member of the imperial family to become officially identified with a specifically Christian enterprise in Japan.

Even more remarkable than this willingness to serve was the outpouring of gifts, especially significant when one realizes that only two cities of considerable size, Kyoto and Kanazawa, were left intact in the southern islands. About 2,500,000 buildings were burned and some 150,000 more partly burned or demolished, over 8,000,000 people, or one-tenth of the population, were unemployed and rations were short. Ninety-five per cent of the contributors were non-Christian, but they apparently felt that nothing but a Christian philosophy underlying Japan's democracy could pull them through.

The ICU is unique because it is an international university. It is not an American university. Neither is it a Japanese university. Although located in Japan, it is international in character and purpose, outlook and spirit, student body and faculty, language, curriculum and physical arrangements. Everything is designed to interpret the world situation through an educational system which relates the individual student to the best in all nations.

The university is unique in other ways. It is the one new major united Protestant enterprise in postwar Japan. It is pioneering with a program of faculty counseling and also in a plan to house all students and faculty on the campus. Another innovation is the library, which provides free access to most of its books and periodicals.

Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, declared two years ago that the International Christian University "is America's most striking and most significant deed of contrition and compassion — to re-establish comradeship with a late enemy, to restore some part of the devastation of our military destruction in World War II, to support and strengthen the Japanese nation at precisely the point of its most pressing need which is enlightened, envisioned, consecrated leadership."

No Longer Strangers

JUST a few months from now, a decade's dream will be realized. The eight scattered addresses of the National Council of Churches will become one—475 Riverside Drive, New York 27, N. Y., otherwise known as the Interchurch Center.

The moving and resettling in new quarters of 600 National Council staff members and all the office equipment and furniture that are the essential outward symbols of their work for the churches together are something that is the business of everybody concerned for this work. You, as a friend of the ecumenical movement, are invited to participate.

Elsewhere in this issue is detailed the inspiring plan of "The Book of Remembrance." In this richly bound volume are to be recorded the names of those loyal friends of the National Council who, through their contributions, will help to make possible the new rooms and appointments in which the Council's work is to be carried on at the new address. Many donors will submit, together with their own name, the names of those they wish to be remembered in association with the growing work of the churches in their united life and action.

The full story of the Book of Remembrance and the ways in which you may participate in it is told in a four-color brochure, obtainable by using the coupon on page 22 of this issue of OUTLOOK. This booklet is worth sending for. It is worth reading. Its message is worth acting upon. We hope you will do all three.

Where Will You Spend Your Summer?

At this season of the year most Americans begin to plan their vacations—long or short, improving or frivolous, as the case may be.

In the belief that many of the OUTLOOK's readers are rather bored with the conventional summer vacation and would be glad of concrete suggestions for making their holiday count in their own development and in the Christian cause, we present a variety of interdenominational conferences, summer classes and work camps, at home and abroad. In addition to the eight conferences on the Christian world mission, which carry on the 150-year-old tradition of Silver Bay, there are conferences on special problems: alcoholism, the rural ministry, religious radio, television, drama and audio-visual aids, and writing and editing.

If you are a student who wants first-hand experience of social problems at home and abroad and wants to do something practical about them, or a weary pastor who wants to learn how to make his ministry more effective, or a church school teacher who would like to learn the latest methods, or if you are interested in the technical side of mass communication by radio, television, drama or the printed word, you may find what you want among these possibilities for a Christian vacation.

Interdenominational Summer Work Camps for Students

(*Sponsored by the Ecumenical Voluntary Services, USCC, 257 Fourth Ave., New York* 10, *N. Y.*)

U.S.A.

Bloomington, Ind.—Work camp for construction of the first unit of a low-cost housing program inaugurated by the Bloomington Christian Center, June 21-July 31

Knoxville, Tenn.—Work camp whose task will be the repair and renovation of the buildings at Knoxville College, June 21-July 31

Brownsville, Tex.—Community service project with children and teenagers connected with Episcopal Parish. Spanish-speaking applicants given preference, June 21-July 31

Wayne County, N. Y.—Community service project working with migrants, their children, and the surrounding community in important fruit-growing area, June 28-August 30

Estes Park, Colo.—Work seminar with members having jobs in hotels or other business. Will invite others into the group life study and activity program, late June to late August

Alaska—Workcamp renovating children's home, followed by community service camping experience, late June-early September

New Windsor, Md.—Work project in Church World Service center. Each period includes 2-day trip to Washington, D. C., studying church and relief aid, July 19-31, August 2-14, 16-28

Europe

Denmark—*Tolunde*—Help finish new dormitory at a retreat center, July 3-August 2

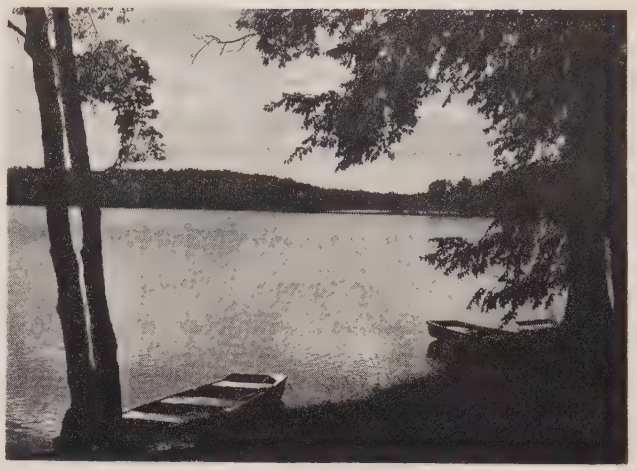
Deutschland—*Altenkirchen*, July 31-August 30; *Berlin*, July 31-August 30; *Dassel*, July 31-August 30; *Ellierode*, August 7-September 6; *Nordkirchen*, August 7-September 6; *St. Johann*, July 31-August 30

Finland—*Punkasalmi*, June 19-July 19—build small chapel at summer camp and conference center of Student Christian Movement.

France—*Le Pompidou*—help build new wing on adolescents' camp building, July 3-August 2; *Marseille*—July 3-September 3 and August 7-September 6, work among North Africans; *La Chalp d'Arvieux*, July 3-August 2—help build cottages at rest camp; *Vieux-Villez*—August 10-September 7—help remodel an old chateau for Orthodox youth center

Greece—*Konitsa*, July 3-August 2—build sports field, etc., at youth center

Italy—*Ecumene, Velletri*—July 31-August 26—work on youth center; *Prali, Agape*—July 3-31—help build new church at Waldensian youth conference center



Netherlands—*Bussum*, July 31-August 30—help build a neighborhood house for youth work; *St. Nicolaasga*, help build a sports field for lay training center

Austria—*Wien-Neubau*, July 10- August 9; *Perchtoldsdorf*, July 10-August 9

Switzerland—*Chaumont*, July 3-31—help landscape the grounds of a recreation and conference center

Sweden—*Kärsö Island*, July 3-August 2—build open-air chapel for YMCA at recreation spot; *Lovanger*, July 3-August 2—repair and renovate cabins at retreat center

United Kingdom—*Battersea*, July 17-August 16—renovate community center in heavy industry area of South London; *Rhoose, South Wales*, July 24-August 23—work on playground and redecorate YMCA college building in industrial community

Middle East

Jordan—*Beit Jala*, July 31-August 30—work on house and grounds of deaconess home for refugee and orphan girls

Lebanon—*Douma*, July 10-August 9—repair old monastery for Orthodox children's camps

Asia

Hong Kong—*Tsun Wan*, July 26-August 22—build a playground for primary school of United Church of China.

Japan—*Kumasaka*, July 15-August 15 — reconstruction work in area where Typhoon "Ida" struck in 1958

Korea—*Ungamdong*, August 5-25—construct vocational school in new settlement for refugees from Han River flood.

Okinawa—*Naha City*, August 2-30—landscaping for new city hospital in Naha City

Taiwan—*Hwalien*, July 20-August 18—help build educational institute and center or mountain tribal youth

Africa

Ethiopia—*Harar*, August 14-September 13—build a conference hall in a center of schools and colleges, including an Orthodox theological school

Madagascar—*Soavinandriana*, July 20-August 20—construct a classroom in normal school

Northern Rhodesia—*Mindolo*, Kitwe, July 10-August 9—transforom house into YMCA headquarters to provide for interracial activity among young people

Union of South Africa—*Roodepoort*, Transvaal, June 29-July 17—erect block of rooms at a fellowship center for interracial meetings

(*Continued on page* 23)

Texas Teachers in Religious Re-training

By HAROLD KILPATRICK

THE new Department of Religion and Public Education of the Texas Council of Churches is the only department of its kind at a state level. It has no pattern of experience to follow. Pastors are becoming aware of the need for a special ministry to teachers and teachers are beginning to appreciate a program that brings them personal inspiration and practical help in developing moral and spiritual values through the regular instructional program.

Most public school teachers are religiously inclined and church-affiliated. The local pastor has an opportunity to recognize the role of the teacher in moral and spiritual training and to interpret and communicate this role to the community. Working with local councils of churches, ministerial alliances and individual pastors, the department has sought to develop better communication between the church and the school and a stronger personal relationship between the pastor and the teacher-communicant of the church.

Does a state council of churches have any role in public education? Should it have any concern for the religious implications inherent in the school curriculum? Does it have any role in encouraging the development of moral and spiritual values in the lives of boys and girls in the public schools and if so, what? What is the extent of the responsibility?

These were among the questions facing the new Texas Council of Churches soon after it was constituted six years ago. In some areas the role and responsibility of the council were clear-cut. It was obvious that the council should concern itself with interchurch cooperation, Christian social relations, overseas relief, Christian education in church and home, and some specific areas in political and economic affairs. In the area of public education, should the council stand by and witness the institution of "the American way of life" as the religion of the public school? Could it sanction a distortion in the application of the principle of "separation of Church and State" that would lead teachers to assume an attitude of neutrality or indifference toward religion? How could the council best reach teachers and administrators, encouraging them to perpetuate the Judeo-Christian heritage of moral and spiritual concepts upon which progressive features of Western civilization were based?

Dr. C. T. Gifford, who joined the staff of the Texas Council of Churches after 32 years as public school teacher and administrator, is a Presbyterian layman. He resigned as superintendent of a local school system to become director of the Texas Council's Department of Religion and Public Education.

Investigation showed that the average pastor has neither an awareness of nor concern for the significant role of the classroom teacher in character development. If they have given any thought to it at all, pastors have assumed that teachers need no special ministry. They make no effort to counsel the schoolteachers who are members of their congregations. Indeed, few pastors can name the classroom teachers who are members of their church. Some will not even hazard a guess as to the number of public school personnel whose names are on the church roll.

The council surmised that the classroom teacher has little more theological orientation than the average church member. On this assumption, the council decided to train the teacher. A program which offered theological orientation, spiritual enrichment and encouragement to examine his own personal faith would be more far-reaching than direct contact with students.

To plan such a program, the council called a conference of public school administrators, classroom teachers and university deans. The results of this conference convinced the council representatives that through proper instruction and guidance public school teachers could be encouraged to give a theistic interpretation of the universe and its creatures through the various disciplines of the regular school curriculum. With this encouragement, the council proceeded with the promotion and organization of a program for the spiritual enrichment of teachers.

Weekend Retreats

This "spiritual mission" to teachers was to be implemented through a program of weekend retreats. After some floundering, a series of retreats was organized for public school teachers and administrators, financed by a generous grant from the Fair Foundation.

Teams consisting of a well-known educator and a scholarly churchman made up the leadership of a retreat. University deans, college presidents, seminary professors and recognized Bible scholars serve on these teams, bringing to the program valid scholarship as well as a religious emphasis.

A typical retreat begins with dinner Friday evening and continues through the noon meal Sunday. There are four lectures in a series; one Friday evening, two Saturday and a concluding lecture as a worship service Sunday morning. The lectures are directed at the religious orientation and spiritual enrichment of the teacher. The other half of the team, the educator, leads forum discussions, organizes and directs small group discussions and serves as an advisor on the practical and legal aspects involved.

These programs have drawn high praise from those in attendance. Such

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Harold Kilpatrick is executive secretary of the Texas Council of Churches.

comments as these are heard: "This has been an experience I shall cherish as long as I live; I feel physically and spiritually refreshed" or "a most rewarding and challenging experience; I am leaving a different person from the one who arrived." These testify to the fact that something we have not yet been able fully to appraise takes place in the teacher's life. In the "retreat" situation teachers not only experience a religious re-orientation but become personally involved in the moral and spiritual values program. Also, it seems to lend reinforcement to one's own sense of moral and spiritual worth to discover that the teacher down the hall or across town or in another community is concerned about spiritual things.

It soon became apparent that the "retreat" program, vital as its influence might be, could reach only a small per cent of the 70,000 Texas public school teachers and administrators. The pilot program had convinced the council that there was a need for the spiritual enrichment program and that teachers were eager for instruction and guidance. With this evidence of need and interest the council made plans to expand the weekend retreat program and to seek other ways to work with teachers and administrators in implementing the program designed to develop moral and spiritual values.

Department Established

Following a series of conferences with representatives of colleges and universities, public school administrators and classroom teacher organizations, and encouraged by their reaction, the executive secretary of the council proposed, and the state council accepted a plan to establish a Department of Religion and Public Education. Again the Fair Foundation agreed to finance the program. An eleven-member board was appointed and Dr. C. T. Gifford, a superintendent of a public school system, was employed as full-time director.

The board defined the purpose of the department and laid out a program in five general areas. The purpose of the department was defined as "a program to promote the development of moral and spiritual values in the public schools of the state." This was to be done through:

1. Weekend "retreats" for public school teachers and administrators.
2. Special emphasis programs.
3. Summer seminars.
4. Development and publication of tracts on religious perspectives.
5. Developing better communication between the church and the school.

The weekend retreat program was to be carried on as it had been originally projected and as described earlier.

Special Emphasis Program

The special emphasis program was designed to give community-wide recognition to the teacher through the church, emphasizing teaching as a Christian vocation and encouraging ministers to invite the teacher communicants of his church to informal conferences where each may become better acquainted with the others and exchange ideas designed to promote the moral and spiritual development of students.

The special emphasis programs are built around American Education Week in the spring. Some pastors have projected this idea to include other vocations, setting up quarterly meetings with lawyers, doctors, secretaries, managers and other vocational groups of the church constituency.

A sound program of special emphasis on moral and spiritual values, together with the development throughout the school of a climate favorable to religious orientation, depends upon informed leadership and support from the top. On this premise the department has instituted a program of leadership training seminars for school administrators and local and state school board members. One such seminar, led by Dr. Niels C. Nielsen, professor of philosophy and religion at Rice Institute, was held in Austin last December. Another led by Dr. George A. Buttrick of Harvard will be held at Southwestern University in June. Here 40 leading school administrators and state board members will gather for a three-day session to examine in a very practical way the philosophy and procedures of the public schools program which reflect the Judeo-Christian concept of man and his destiny.

In cooperation with the church-related colleges and universities of the state, the department is making plans for a summer seminar designed to help teachers extend their religious knowledge and better understand the nature and meaning of man's relationship to God and to His created universe.

This summer seminar is planned as an intensive three-weeks course carrying three semester hours of credit at the graduate level.

Willingness on the part of a teacher cannot substitute for a deficiency in training to point up the religious emphases in the various subject-matter areas. The department, therefore, seeks to develop, publish and distribute to the public school teachers a series of monographs dealing with the religious perspectives in the various disciplines. Such monographs will be directed at a practical rather than a philosophical approach to identifying and interpreting these religious emphases. Through the assistance of representatives of the Department of Religion and Public Education of the National Council of Churches, the department of the Texas Council has been able to secure scholarships and special travel grants to send representatives to a Special Program for School Administrators and Teachers at Union Theological Seminary in New York, and also to the Danforth Summer Seminar in Literature and Religion at the Divinity School of the University of Chicago. These seminars should prove invaluable to the representatives who will be engaged in writing the monographs for teachers.

Dr. L. D. Haskew, dean of the School of Education and vice-president of the University of Texas, leads a discussion period at a "session in the sun" during one of the Texas Council's retreats for public school teachers. The Texas Council is the first to establish a Department of Religion and Public Education on a state level.

THE BEST THINGS IN LIFE

have often come from our parents, pastors, teachers,

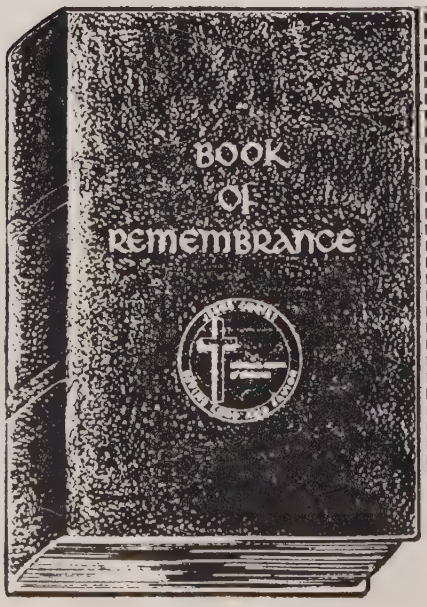
doctors, sons and daughters, counsellors — the unsung heroes of one's life in youth, in trouble, in sickness, or in the search for true values.

The BOOK OF REMEMBRANCE provides a dignified, lasting and useful means for honoring the one through whose influence your life and character were most significantly served.

Learn more about how to include a beloved one in the distinguished company to be inscribed in the BOOK OF REMEMBRANCE. Let that name be read again and again by the thousands of persons from all over the world who will annually visit the National Council of Churches offices in The Interchurch Center.

Be sure and read the editorial in this issue.

MAIL THIS COUPON NOW FOR FREE INFORMATION



Mr. Francis S. Harmon, *Vice-President*
National Council of Churches
297 Fourth Avenue, New York 10, N. Y.

Please send me a copy of the four-color, eight-page booklet "BOOK OF REMEMBRANCE." I understand it is free to OUTLOOK readers. (Please Print or Type.)

(Dr., Rev., Mr., Mrs., Miss) Name in Full

Street Address

Town or City Zone State

Summer Camps and Conferences

(*Continued from page* 19)

Missionary Conferences

(*Sponsored by the National Council's Joint Committee for Summer Conferences on the Christian World Mission, 257 Fourth Avenue, New York* 10, *N.Y.*)

Mt. Sequoyah, Fayetteville, Ark., June 13-19

Estes Park, Colorado, June 14-20

Northfield, Mass., June 28-July 5

Silver Bay, N.Y., July 8-15

Northwestern University, Evanston, Ill., August 3-7

Asilomar, Calif., July 31-August 5

Pacific Northwest, College of Puget Sound, Tacoma, Wash., Chautauqua, N.Y., August 23-28

Interdenominational Schools, Institutes and Graduate Courses in Agricultural Colleges, Theological Seminaries, etc., for the Minister in Town and Country

(*Graduate credit obtainable*)

School in Town and Country Administration, Iliff School of Theology, Denver 10, Colo. (Dr. Oliver R. Whitley), June 15-July 18

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. (Dr. Rockwell C. Smith), June 22-July 24

Graduate School of Theology, Oberlin, O. (Dr. George P. Michaelides), June 28-July 17

Church and Community Workshop, Emory University, Emory University, Ga. (Dr. G. Ross Freeman), June 30-July 16

Rural and Urban Pastors' Summer School, Gammon Theological Seminary, Atlanta 15, Ga. (Dr. Ralph L. Williamson), August 17-28

(*Lasting ten days or over*)

Program in Agriculture for Pastors, Iowa State College, Ames, Iowa (Prof. B. J. Firkins, 137 Agronomy Bldg.), June 9-July 10

Rural Leadership School, Michigan State University, East Lansing, Mich. (Prof. Howard Bernson), July 20-31

Summer School of Christian Education, Fairbault, Minn. (Rev. Leo N. Kisrow, 122 W. Franklin Ave., Minneapolis 4, Minn), August 3-14

(*Lasting one week or less*)

W. Frank Knowles Institute for Town and Country Pastors, New Brunswick, N.J. (Prof. Frank V. Beck, College of Agriculture, Rutgers University, New Brunswick, N.J.), June 8-10

Summer School for Town and Country Ministers, University of Tennessee, Knoxville, Tenn. (Mr. J. W. Brimm, Box 1071, University of Tenn.), June 22-26

Cornell Town and Country Summer School, Cornell University, Ithaca, N.Y. (Rev. Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N.Y.), June 22-26

Rural Church Conference, A&M College, College Station, Texas (Dr. Daniel Russell), June 22-24

Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. (Dr. Donald R. Fessler), July 13-17

Christian Education

United Christian Youth Movement Regional Training Conferences

(*Sponsored by state Christian youth councils and the United Christian Youth Movement, 257 Fourth Ave., New York* 10, *N.Y.*

South Dakota — Presbyterian Camp, Rapid City, S.D., Rev. Orville Hepler, Box 1304, Huron, S.D., June 7-13

Ohio—Bluffton College, Bluffton, O., Rev. J. A. Clark, 141 North Front Street, Columbus 15, O., June 14-19

Washington-Northern Idaho — Seabeck, Wash., Rev. Gerald Pelton, 2005 Fifth Ave. (4th Floor), Seattle, Wash., July 1-6

Virginia — Massanetta Springs, Harrisonburg, Va., Myron S. Miller, 109 West Grace Street, Richmond, Va., July 13-17

Kansas—Camp Mary Dell, Abilene, Kans., Boyd Hughes, 1111 Fillmore, Topeka, Kans., July 20-25

Texas—Lake Brownwood Christian Retreat, Brownwood, Tex., Mrs. Wanda Vaughn, 504 W. 24th Street, Austin 5, Tex., July 26-August 1

South Central—Bethany Hills, RFD 2, Kingston Springs, Tenn., Harold Davis, Box 5535, Memphis 4, Tenn., August 2-8

West Virginia—EUB Acres, EUB Conference Center, Buckhannon, W.Va., Rev. Carl Key, 612 Virginia Street, E, Charleston 1, W.Va., August 3-8

Pennsylvania — Camp Juanita, Reedsville, Pa., Chauncey J. Varner, 2403 North Front Street, Harrisburg, Pa., August 9-15

Minnesota — Westminster Heights Presbyterian Camp, RFD, Chaska, Minn., Rev. Robert E. Kolze, 122 W. Franklin Ave., Minneapolis 4, Minn., August 10-15

Northeastern—Geneva Point Camp, Lake Winnipesaukee, N.H., Miss Lillian Schlick, Hedding Methodist Church, Elmira, N.Y., August 15-22

Southeastern—Quaker Lake Camp, Climax, N.C., Dr. Boyd Daniels, Box 6637 College Station, Durham, N.C., August 16-22

Chesapeake Area (Maryland-Del.-Wash., D.C.) — Washington College, Chestertown, Md., Mabel Dawson, 14 W. Madison Street, Baltimore, Md., August 29-September 5

California — Idylwood Pines, Southern California, James T. Smith, 3330 W. Adams Blvd., Los Angeles 18, Calif., September 7-12

Iowa—Simpson College, Indianola, Iowa, Dr. J. O. Nelson, 217 Securities Bldg., 418 Seventh Street, Des Moines, Iowa, August 2-8

Central—Conference Point Camp, Lake Geneva, Wis., Rev. Joe Grandlienard, 308 Washington Bldg., Madison 5, Wis., August 16-22

Church College Trustees Conference, Lake Junaluska, N.C., June 26-28

Christian Writers' and Editors' Conference, Green Lake, Wisc., July 11-August 8

Conference of Church College Public Relations Officers, French Lick, Ind., July 12

Strategy Conference on Adult Work, Williams Bay, Wis., July 19-25

Religious Drama Workshop, Lake Forest, Ill., July 25-August 1

General Council, United Christian Youth Movement, Williams Bay, Wis., August 23-25

16th Annual Audio-Visual Conference, Green Lake, Wis., September 6-11

Miscellaneous

Literacy and Literature Training (*sponsored by the School of Journalism, Syracuse University, Syracuse, N.Y.*), Chautauqua, N.Y., July 6-24; July 27-August 14

Association of Council Secretaries, Lake Geneva, Wis., June 21-27

Summer School of Alcohol Studies, Yale University, New Haven, Conn., June 28-July 23

Fourth Ecumenical Institute, Southern Office, Blue Ridge, N.C., July 19-24

Ecumenical Institute, Bossey, near Celigny, Switzerland (*sponsored by the World Council of Churches, 156 Fifth Ave., New York* 10, *N.Y.*:

Course for laymen and women, "Living with the Bible," June 15-28

Course for missionaries and pastors, "The Mission of the Church in Conditions of Rapid Social Change, July 1-15

Course for laymen. "Christian Unity and Commitment in the World," July 20-31

Course for theological students, "Church, Christian Culture and Mission," August 3-24

ACP in 40th Year, Plans Expansion

AT ITS 40th annual meeting, held in New York last month, the Associated Church Press made ambitious plans for the future. Included in these plans were: a full-time administrative officer and a national headquarters and information bureau as well as a part-time "listening post" in Washington, and expansion of the organization's services, syndication and research.

The ACP is made up of 156 Protestant and Orthodox publications in the United States and Canada, with a combined circulation of 15,000,000.

In a session which was held at the United Nations headquarters the editors were addressed by UN president Charles Malik of Lebanon.

Another session was held at Union Theological Seminary, where Dr. Thomas F. Driver made a plea for recognition of the potentialities of religious drama and more appreciation of the religious implications in many so-called secular dramas. "The Way of the Cross" was presented by the Union Seminary drama department.

The Overseas Press Club's president, Thomas Whitney, who had been assigned to Russia, was another of the speakers. A foreign analyst for the Associated Press, who had spent nine years in the Soviet Union, he called upon this country to acquire a "common purpose" in order to face the future with confidence.

The ACP's secretary, Dr. William B. Lipphard, criticized the "timidity" of religious publications in speaking out on social issues, particularly world peace, civil rights and religious freedom.

Ten additional publications were admitted to membership in the ACP and the date and place of the next three meetings were announced: April 6-8, 1960, Washington, D. C.; April 12-14, 1961, Chicago, Ill.; April 3-5, 1962, New York City.

The newly elected president of the group is Dr. Benjamin P. Browne, of Philadelphia, Pa., editor of the *Baptist Leader*. First vice president is Dr. Edwin H. Maynard, Chicago, editor of *Methodist Story;* and secretary-treasurer is again Dr. William B. Lipphard, New York, editor emeritus of *Missions*.

ASSOCIATED CHURCH PRESS ELECTS OFFICERS—Dr. Benjamin P. Browne of Philadelphia, editor of the *Baptist Leader*, an American Baptist monthly, was elected president of the group at its 40th annual meeting in New York. Left to right: Edwin H. Maynard of Chicago, editor of *The Methodist Story*, elected vice-president; Dr. Browne; Peter Day of Milwaukee, editor of *The Living Church*, Episcopal news-weekly, outgoing president; and Dr. William B. Lipphard of New York, editor emeritus of *Missions*, American Baptist, secretary-treasurer. The ACP, which comprises 156 Protestant and Orthodox publications in the U. S. and Canada, aims to stimulate higher standards of religious journalism.

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Spring Clothing Drives in Full Swing

SPECIAL Spring Drives are being emphasized in thousands of churches across the nation this month and next during the United Clothing Appeal of Church World Service.

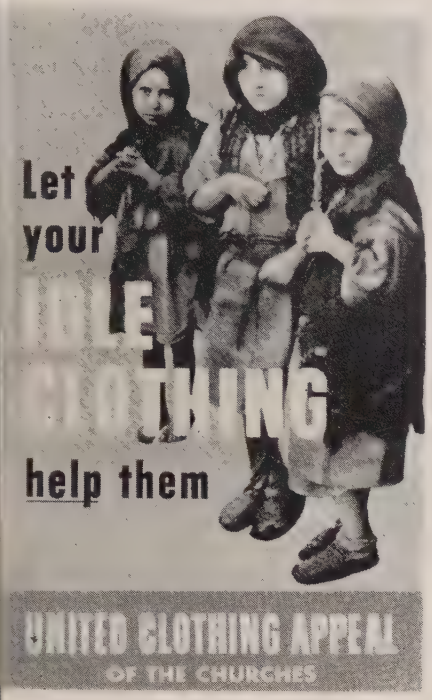
The minimum goal of the 1959 Appeal, which opened earlier this spring, is for ten million pounds of good used clothing—no open-toed shoes, no fancy hats. Just serviceable, clean and mended clothing in all sizes.

Dr. R. Norris Wilson, executive director of Church World Service, announced that several major activities are being carried on in cooperative community projects and local churches to gather in the clothing so desperately needed by refugees and distressed persons around the world.

One highlight in the regional efforts, he said, was the Cross-State Caravan sponsored by the New York State Council of Churches, in which councils in Rochester, Buffalo, Syracuse and Albany all made simultaneous appeals.

Climax of this intensive drive was April 16. A caravan of trucks loaded with clothing converged on Albany at

(*Continued on page 27*)



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INTERPRETING PROTESTANTISM TO CATHOLICS
By Walter R. Clyde. This book is particularly valuable as a guide for conversations with Catholics, or for giving to Catholics who want a straightforward and friendly statement of the non-Catholic point of view. $3.00

UNDERSTANDING ROMAN CATHOLICISM
A Guide to Papal Teaching for Protestants
By Winthrop S. Hudson. Protestants sincerely interested in understanding the Roman Church will welcome this fascinating study presenting the official statements of the Popes, together with authoritative interpretations of their significance. $3.50

A CHRISTIAN INTERPRETATION OF MARRIAGE
By Henry A. Bowman. The sexual as well as the spiritual relationship is dealt with in this forthright commentary on the practical problems and theological implications in marriage. Designed to meet the needs of both the pastor and the layman, it includes questions for discussion, reference material, and a guide to educational films on the subject. $2.50

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"*We are intrigued by your unusual designs.*" First Congregational Church, Ottawa, Illinois.

"*I was thrilled to receive your circular of contemporary Church bulletins.*" First Baptist Church, Ann Arbor, Michigan.

"*Superb!*" Calvary Lutheran Chapel, Madison, Wisconsin.

"*It is most uplifting to know that such real talent is being used for the Church.*" St. Paul's In The Desert, Episcopal, Palm Springs, California.

"*I am an avid Bach devotee and I like traditional Gothic style, but when it comes to your bulletin I'm all for it!*" The First Presbyterian Church, Hancock, New York.

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Clothing Drives

(*Continued from page* 25)

the State Capitol for ceremonies in which Governor Nelson A. Rockefeller spoke to the group before the trucks began rolling down-state to the CWS warehouse in New York City.

Participating across the country are local, state and national church officials, representatives of United Church Women and other community leaders.

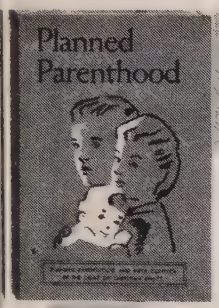
People with gifts of clothing who live in areas where concerted drives may be delayed, said Dr. Wilson, may forward their bundles through their own churches or send them direct to the Church World Service Center nearest them. Addresses are: New Windsor, Md.; Nappanee, Indiana; 110 East 29th St., New York 16, N. Y.; 4165 Duncan Ave., St. Louis 10, Mo., and 919 Emerald Ave., Modesto, Cal.

Shipments should be prepaid and whenever possible, a contribution of at least eight cents a pound should be sent to Church World Service to help cover the costs of processing, handling and sending the clothing overseas where the demand continues to increase.

"We could easily use ten times the amount of clothing we have on hand despite the welcome increase in volume since the drive began," said Dr. Wilson. "And we are going to need more all the time as emergencies always strike without any warning."

Work clothes for men and boys, and shoes in good repair top the list of items always in short supply, he said.

Thirty-five denominations and agencies cooperate through Church World Service, the relief and rehabilitation agency of the National Council of Churches, to bring help and succor to the world's needy.



PLANNED PARENTHOOD AND BIRTH CONTROL IN LIGHT OF CHRISTIAN ETHICS
by Dr. Alfred M. Rehwinkel

Dr. Rehwinkel discusses the delicate subject of "birth control" frankly and helpfully, from a Protestant point of view. Those looking for a satisfactory answer to this perplexing problem will here find guidance that enables them to form wholesome conclusions and direct their lives by Christian convictions. *128 pages. Cloth, $2.25. Paper, $1.50.*

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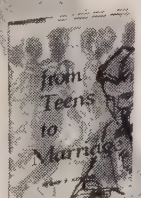

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BOOKS

Chance and Providence

By William G. Pollard, Charles Scribner's Sons, New York, $3.50.

"It is a most difficult thing for the scientifically trained mind to conceive how God could act in His world," writes William G. Pollard in *Chance and Providence.* Dr. Pollard is a physicist who taught at Rice Institute and the University of Tennessee. Since 1947 he has been executive director of the Oak Ridge Institute of Nuclear Studies at Oak Ridge, Tenn. In 1952 he was ordained in the Episcopal Church and he now serves as priest-in-charge of St. Francis Church, Norris, Tenn.

After establishing himself in a career as a physicist, he "learned to think about events in Biblical terms as well." The problem became acute for him because he made the discovery that the Biblical terms "had become as real and as solidly basic as the scientific terms of thought to which I had been so long accustomed." "Yet when I tried to put these two worlds together their apparent incompatibility baffled me."

The book presents the result of eight years of "wrestling with this problem." Dr. Pollard received light and leading from several scholars and finally organized his thoughts in the Kellogg Lectures of 1957.

The discussion is carried on under these heads: "The Problem of Providence in Contemporary Thought," "The Character of Typical Scientific Knowledge," "Providence as Chance and Accident," "Chance, Time and Miracle," "The Paradox of Freedom and Providence," and "The Twofold Nature of Reality."

In his final chapter Dr. Pollard acknowledges his debt to the Jewish philosopher-theolgian, Martin Buber:

"When . . . we come to the difference between chance and accident as seen in science, and providence as seen in the Bible, we come upon a radical difference of an essential nature. It is here that the distinction which Buber reveals between the world of *I* and *It* and that of *I* and *Thou* . . . is of crucial importance . . . The subject-object and person-person relationships are not two separate worlds but two aspects of a single total reality."

Benson Y. Landis

A Guide to Church Building and Fund Raising

By Martin Anderson, Augsburg Publishing House, Minneapolis, Minn., $5.00.

Dr. Martin Anderson was formerly a district president in the Evangelical Lutheran Church. Since 1954 he has served as a counselor and consultant to dozens of churches planning church building projects.

His book is divided into three sections. Part One deals with Building for Worship, Teaching and Fellowship. Part Two covers adequately, in outline form, the essentials of fund-raising. Part Three pictures examples of traditional and contemporary architecture.

Dr. Anderson's earlier book, *Planning and Financing the New Church,* was well received. This new book will replace the old and will serve as a great help to congregations studying the possibility of a building program.

The section on fund-raising follows closely the accepted lines of professional fund-raising organizations in the United States and Canada.

The main purpose of this book is to help a congregation in its preliminary studies of church building and fund-raising. Undoubtedly professional help from architectural, denominational and fund-raising sources would be needed to supplement this basic guide.

T. K. Thompson

Christian Strategy for a Struggling World

By Oscar L. Simpson, Editor, The Commission on Promotion and Cultivation of The Methodist Church, Chicago, $1.00.

A struggling world it is we live in and we cannot isolate ourselves. To be a Christian means to be concerned, to take a stand — and all that spells struggling.

The Christian's struggle is different from selfish struggle for power — it is a constructive struggle towards the goal that God, through Christ, has set for His world. But do we know this goal, and do we sort out those steps that are worth taking from those that take us sideways or backwards?

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Struggling World, offers new directives as twelve leaders, well qualified for the task — seven pastors, two bishops, an editor, a university president, a staff member of a general board of The Methodist Church — bring into focus Christian concerns about present-day issues. Twelve different approaches result in a startling unity. Frankly and fearlessly, they face shocking situations that call for honest statements of faith and plans for action.

So, these writers ask every Christian to confront reality with courage and devotion; they challenge him to put into action the Christian message of love and brotherhood; they invite him to develop a strategy for victory.

The book does not present a ready-made "plan of operations" but it opens new vistas of Christian responsibility. It is a book that should be placed in the hands of every minister, every leading layman, every church member, every thinking person. It will furnish a stimulating basis for discussion groups as well as a source for sermons and talks by laymen. Christians in today's world have long been waiting for such a book.

MYRA M. MAYR

tory of the Bible World

By NELSON BEECHER KEYES, C. S. Hammond & Co., Maplewood, N. J., 5.95.

At least six excellent Bible atlases ave come from the presses during the st two years. Dr. Keyes, author of *ory of the Bible World,* has attempted set forth in dramatic, simple terms, e essential background of the geogphy and archeology of the Bible. He s succeeded to a remarkable degree. Scholars will be somewhat frustrated Dr. Keyes' generalizations and dens regarding moot points. However, e average reader of the Bible will find his book an adequate general sumry of background material that will tly enrich his understanding.

T. K. THOMPSON

Books Received

IO DO YOU SAY THAT I AM? *A. J. Ebbutt,* Westminster Press, Philadelphia, Penna., $3.50.

AN'S RIGHT TO BE HUMAN, *George Christian Anderson,* William Morrow & Co., Inc., New York, N. Y., $3.50.

E MINISTRY OF PREACHING, *Roy Pearson,* Harper & Bros., New York, N. Y., $2.25.

ERPRETING PROTESTANTISM TO CATHOLICS, *Walter R. Clyde,* Westminster Press, Philadelphia, Pa., $3.00.

CHRISTIAN INTERPRETATION OF MARRIAGE, *denry A. Bowman,* Westminster Press, Philadelphia, Pa., $2.50.

(*Continued on page* 30)

SCRIBNER BOOKS

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Edited by Robert L. Eddy

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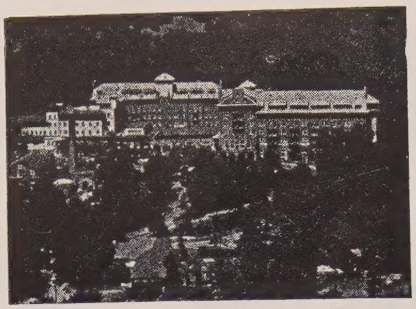

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Books Received

(*Continued from page 29*)

JUNGLES AHEAD! *Esther D. Horner,* Friendship Press, New York, N. Y., cloth $2.95; paper $1.50.

THE LIGHT WITHIN US, *Albert Schweitzer,* Philosophical Library, New York, N. Y., 2.75.

LUTHER'S WORKS — VOL. 51, SERMONS I, *Helmut T. Lehmann,* editor, Muhlenburg Press, Philadelphia, Pa., $5.00.

GOD IN US, *Miles Lowell Yates,* edited by *W. Norman Pittenger* and *William H. Ralston, Jr.,* Seabury Press, Greenwich, Conn., $4.25.

THE MEANING OF WORSHIP, *Douglas Horton,* Harper & Bros., New York, N. Y., $2.75.

THE GOSPEL OF MARK, *Curtis Beach,* Harper & Bros., New York, N. Y., $2.25.

THE CHRIST OF THE EARLIEST CHRISTIANS, *William M. Ramsey,* John Knox Press, Richmond, Va., $3.00.

UNDERSTANDING ROMAN CATHOLICISM, *Winthrop S. Hudson,* Westminster Press, Philadelphia, Pa., $3.50.

PEACE, POISE, POWER, *Edythe J. Johnson,* Augustana Press, Rock Island, Ill., $3.50.

WE PIONEERED IN PORTUGUESE EAST AFRICA, *Clara Evans Keys,* Exposition Press, New York, N. Y., $3.00.

WHAT IS THE NATURE OF MAN? *Randolph C. Miller* and others, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., $3.00.

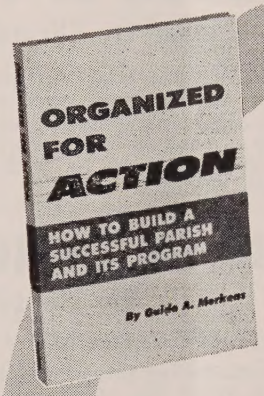
THIS IS LIFE, *John R. Brokhoff,* Fleming H. Revell Co., Westwood, N. J., $2.00.

THE ZIONIST IDEA, *Arthur Hertzberg,* Doubleday & Co., Inc., Garden City, N. Y., $7.50.

HORIZONS OF CHRISTIAN COMMUNITY, *Paul S. Minear,* Bethany Press, St. Louis, Mo., $2.75.

LOVE IS SOMETHING YOU DO, *Frederick B. Speakman,* Fleming H. Revell Co., Westwood, N. J., $2.50.

NO SOUTH OR NORTH, *Roger H. Crook,* Bethany Press, St. Louis, Mo., $2.50.



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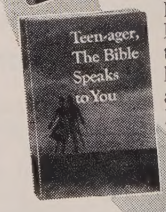

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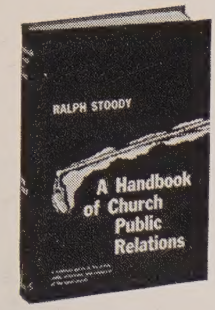

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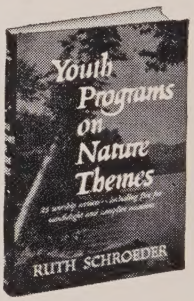

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